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The Meditations of a Recluse: chiefly on religious Subjects. By John Brewster, M. A. Vicar of Stockton upon Tees, and Greatham, in the County of Durham. 8vo. Boards. Pp. 372. Rivingtons. 1800.

IN an age of levity and scepticism numerous and seasonable are the publications enforcing reformation in principles and manners. The friends of truth and goodness, honorably for themselves, and, we trust, with emolument to the community, are laudably employed in counteracting the epidemical contagion of the fashionable philosophy, by giving lustre to truth, and dignity to wisdom.

These Meditations seem to be the essence of pulpit compositions transformed into this more popular shape. The title is not the most attractive. But, to prevent the suspicion of professional monkery, the author explains the term:—

‘I had formed a wish, from the earliest times of which I have any recollection, that, after having filled an active and useful department in life, I might retire from the public scene to the shades of rural solitude; not such a solitude as diminishes, or contracts, the power of doing good; but such as turns the exertion into a more peaceful channel; such as preserves the tranquillity of the mind, whilst it promotes and invigorates the activity of the body. Hence the reader will conjecture, what sort of a recluse appears before him.’

To such as peruse the volume this precaution is superfluous. In these Meditations the author discovers no less knowledge of active than of still life. They are thirty in number, each introduced with a motto from one or other of our British poets. We transcribe the titles:—Reflections on Retirement—Religious Retirement, Moral and Religious Virtue—Inefficacy of Moral Virtue, independent of [on] Religion—Reflections on Atheism—Death of the Atheist—Reflections on Deism—Influence of a future State on Man, as an accountable Creature, applying to his hopes and fears; as a member of society; as an individual—Authenticity of the Scriptures—Evidences that Jesus came from God—Concurring Evidences for the Truth of Christianity—Inward Evidences of the Gospel—Necessity and Duty of Baptism—Effects of Religion on the Heart—In subduing irregular Inclinations—Means offered by Religion for that purpose—Effects of Religion on the Disposition of the Mind—Peace of Soul and
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a religious Mind—Religious Meditation—Habitual Devotion—Redemption commemorated in the Lord's Supper. Books of Piety—Religious Friendship—Love of Enemies—The Christian Sabbath—Death of the Righteous—Recapitulation.

Momentous as these topics are, and judicious as the views in which they are represented, they amount but to a very small part of the evidences for the divine origin of the Christian faith; and the one half of those now recapitulated would be sufficient to rescue it from the imputation of imposture. But, of the small number, so properly selected, and ably discussed, it would be a hard problem to discover the most meritorious specimen. From the abbreviated recapitulation of the xxvith article, On Religious Friendship, we copy the substance of that Meditation.

' Besides many other external resources, *the friendship of the good* steps forward, as a powerful auxiliary. If the gay, the rationally gay, be called upon to cheer the gloomy hour of the pious; the friendship of the pious may well be resorted to, not only to moderate the sallies of intemperate gaiety, but to raise the melancholy and desponding to a lively hope of the blessings of religion. The gospel of Christ refines our friendships, and teaches us the doctrine of love on the best of motives. Our friendships, on the other hand, help to confirm us in the belief and practice of Christian duties, by those mutual attentions both to our temporal and eternal interests, which the gospel requires of us as children of the same father, and members of the same faith.'

From number v. of which the motto is, "Men may live fools; but fools they cannot die;" we, for the sake of some critical remarks, select a few paragraphs.

' In reflecting upon the causes of infidelity, it has often appeared to me more consistent with reason, as well as experience, to deduce atheism from immoral conduct, than immoral conduct from atheism; though it must be confessed, that they are the reciprocal causes and effects of each other. Suppose a man to have disentangled his mind, as he would call it, from every belief of a divine being, from every expectation of a future state, and, of course, from every apprehension of a future punishment, would he rush headlong into every enormity of behaviour?—No. Human laws would check his course: and, as he reflects, that if he lose his life, he loses every thing, he endeavours to postpone annihilation, to as great a distance as possible. But, even this consideration will not render him a good neighbour. For, if his prospect of advantage be greater than his risque of life, there is nothing that he will not hazard to obtain it.

' In the other instance, atheism makes gradual advances. The mind becomes distracted with doubts, in the same proportion as the conduct recedes from virtue. Having once been in the habit of computing the value of moral actions, he dares not commit himself to the unrestrained pursuit of vice, till he has satisfied, or attempted to satisfy his mind, that he may safely do so. Thus he commences an apologist for sin. If there be a God, he knows him to be the avenger of wickedness. But as such an acknowledgment must be misery for him, he cherishes the dreadful thought, that the world is left without a ruler and without a providence to direct it. Can we wonder, that a man, under these circumstances, should endeavour to take refuge in atheism?—But though the atheist may have no hope, it is certain, that he will experience many fears. The remonstrances of conscience will sometimes arise, and with greater violence as the hour of death approaches. When the moment of departure arrives, they shrink back from the apprehension of falling into nothing: and if, at that important crisis, their imagination represents to them, that they have been, through a long life, perhaps, deluding their own hearts, that their unbelief was not the consequence of unprejudiced argument, but of premeditated crimes, who can conceive the horrors of their situation? They wildly look for help, but no man can help them.

Brewster's Meditations of a Recluse.

them. They turn their eyes on heaven in hope of mercy. To God's mercy indeed we must leave them, for there is no record of salvation that mitigates their case.

'The deaths of Voltaire, and some of his unbelieving associates, are too recent and important events to be passed over in silence. The facts are too plain to be contradicted, and the lesson too striking to be withheld. In the midst of Voltaire's triumphs at Paris, he was arrested by the hand of death. "Here," says the Abbé Baruel, "let not the historian fear exaggeration: rage, remorse, reproach, and blasphemy, all accompany and characterise the long agony of the dying atheist." I shall not recite the minute horrors of this dreadful picture; but remark how earnestly he called upon that Saviour, whom he had stigmatised, during a long life, with the most dreadful appellation. "Oh! Christ! Oh! Jesus Christ!" he often cried out, and then complained, "that he was abandoned by God and man." His physicians, thunderstruck, retired, declaring the death of the impious man to be terrible indeed. His friends flee from the bed side, declaring it to be a sight too terrible to be sustained; and one of them said, that the furies of Orestes could give but a faint idea of those of Voltaire.

'D'Alembert, on his death-bed, betrayed the same symptoms of remorse, and would have exhibited the same scene, but for the vigilance of a friend. "He was on the eve," says the same author, "of sending, as the only expedient of reconciliation, for a minister of that same Christ, against whom he also had conspired; but Condorcet ferociously combated these last signs of repentance in the dying sophister, and he gloried in having forced him to expire in final impenitence."

'When Diderot was ill, who had also manifested some appearance of contrition, his philosophic friends removed him into the country, that there might be no witnesses of his mournful end. Thus died the men, who for many years had waged secret and open war against the meek and benevolent founder of christianity; and yet whose opinions could not sustain them through the most eventful moment. While we behold the scenes of devastation, which have followed the propagation of their pernicious principles, let us, with tenfold strength, hold fast our profession, without wavering.'

At the time of Voltaire's exit, the public report was that he died by the accidental application of opium, in too large a quantity, instead of some other medicine. From what is here related, it seems highly probable, that some of his officious friends had, without any mistake, administered this viaticum, as a substitute for supreme unction. The patient had early recourse to atheism, as an opiate, for stilling, as Dr. Bentley observes, the frightening apprehensions of hell, by inducing a dulness and lethargy of mind, rather than that native and salutary medicine, a hearty repentance. But that opiate losing its efficacy at the awful crisis, when false philosophy could not silence the remonstrances of violated conscience, anodynes were applied for the cure of atheism. *Sic ars eluditur arte.*

On the article 'Inward Evidence of the Gospel,' occurs a sentiment, enforced by a quotation, from the tendency and result of which we must withhold our assent.

'At the first promulgation of the gospel, and for several years afterwards, it was not to the *written* word that the first preachers appealed. For, as the writer of an excellent treatise on this subject observes,

'During sixty, seventy, or perhaps nearly a hundred years, christianity flourished, without the assistance of any *written* gospel. This must have been by the Spirit's immediate influence. It does not appear, when the apostolical epistles were written, that any of the gospels, which we now have, were either extant or known. They are not mentioned in the epistles, nor is there any allusion to them. Yet it is clear, from the epistles, that there were large churches, or societies of Christians, without a written gospel, except that which was written on

the heart of the humble believer, by the Spirit's ministration. Knox's Christian Philosophy: or, an attempt to display, by internal testimony, the wisdom and excellence of the Christian religion, p. 534.

'Whilst the first apostles preached, indeed, the Holy Ghost vouchsafed, by a visible effect, to announce his presence, but after the apostolic age, the same appearances were not necessary. Other evidences were produced, and among these the ordinary effusions of the same Spirit.'

These positions imply, that, after the personal ministry of the first Apostles, and prior to the existence of written Gospels, the evidences produced for the divine authority of our religion were the *ordinary* effusions of the Holy Ghost. But be it considered, that,

1. While the Apostles and Evangelists exercised their distinct functions within the limits of Judea, Samaria, and Galilee, the facts they reported were matters of public notoriety, and needed not the testimony of written records. When they preached to the incredulous Jews in their synagogues, and to the untutored gentiles, they authenticated their mission by miracles, which are significantly called the demonstration of the Spirit and of power.

2. All the four Gospels were published within thirty-two years after the Ascension. That by John is allowed to have been the last. Yet, from inherent characters of time, it must have been written prior to the downfall of Jerusalem; for it relates a conference in a council of the Chief Priests and Pharisees to this effect:

'The miracles of Christ are many and incontrovertible. If we permit him to proceed, all men will become his disciples; and the Romans shall come and take away both our place and nation.'

Who would venture to affirm that this Gospel was written after the catastrophe of that *place*, and the dispersion of the *nation*? Had it been so, the Evangelist could scarcely omit the memorable remark that this prediction of Caiaphas was soon after fulfilled. Peter and Paul suffered martyrdom in the twelfth of Nero, and thirtieth from the Ascension. John's gospel was published posterior to this event, as is presumable from the recorded reference to that prophecy which signified by what death Peter should glorify God. The other three Gospels were all of a prior date; because it is testified that this Apostle had perused them all before he wrote his own.

3. The argument may fairly be retorted. In the Gospels no mention of, or allusion to, any apostolical letters occurs: therefore no such letters as those we now have were extant or known, for sixty, seventy, or a hundred years, while Christianity flourished under the *immediate* influence of the Spirit. If the extraordinary manifestations of the Spirit were so long continued, *no* obvious reason can be produced for the use of apostolical Epistles, which does not at the same time establish the use of written Gospels.

4. Dr. Lardner, and other very respectable writers, suppose the propriety of deferring the written memoirs of our Lord's life for several years; yet all of them agree, that the last was made public before the dissolution of the Hebrew polity. But their arguments for the delay are not conclusive; for, it being admitted that the Apostles themselves did not fully understand the extent of their commission before the explanation of the mystical sheet exhibited to Peter in a
trance

trance, that mystery, the call of the Gentiles, was unveiled so early as in the eighth year from the first Christian Pentecost; and strong is the probability that about that time Matthew wrote his Gospel. Farther, it is alleged, that it would have been hazardous to write and circulate our Lord's predictions concerning the overthrow of the temple, and the reprobation of the Jews, immediately after the Gospel had been published among the Gentiles. This reason savours of a timid, temporising caution, dishonorable to the character of the Apostles. They had been strictly charged to 'speak in the light what they had been told in darkness, and to preach upon the house tops what they had heard in the closet. An incredulous generation needed such alarming messages, and what the preachers were peremptorily commanded to proclaim with their lips, it could not be inexpedient to record with the pen. They had been forewarned of the dangers they had to encounter, and of the aids they had to expect in the hour of trial. Every incident in their conduct testifies that they were superior to the fear of man.

5. The Romish writers strongly urge the validity of oral tradition from this special topic, that Christianity was introduced without the use of written memorials. This argument the protestants, with much spirit, and equal truth, repel, by evincing, that all the Gospels and the canonical Epistles, for the most part, were written, and generally circulated, in the very age when the recorded transactions were fresh in the memory of multitudes who had been ear and eye witnesses. Those in particular, who, disregarding the report of primitive antiquity, and unequivocal notations in the Gospel by John, adhere to the notion that it was composed so late as A. D. 96, give the Romanists an advantageous handle for contending, as some of them have done, that Jerusalem was the seat of the Apocalyptic Beast.

6. Induced by these and other considerations of equal moment, certain able critics refer the date of all the four Gospels to a more early period than is generally supposed; and a correct statement of the Roman chronology favours their sentiments. In the epistolary correspondence of Bishop Atterbury are preserved many, and some of them long letters, from and to himself, Bishop [afterwards Archbishop] Potter, and Dr. W. Wall. In a letter to Dr. Wall is the following paragraph from Atterbury:

'I acknowledge the justness of your observations, in relation to the times of writing the first three gospels as far as your proofs of that kind go: but I hope to be able to fix the date of them much higher than those proofs reach; and that chiefly, though not solely, by internal evidences, drawn from the books themselves. For as to the evidence of testimony it is so very obscure, and withal so various and repugnant, (even that which we have from the pens of the greatest credit among the ancients) that as I despair of reconciling the several parts of it, so I doubt whether I shall be able thence to draw light enough to fix the several times of writing those gospels with exactness.'

Soon after this date, Feb. 1722, the Bishop was banished, and never executed his scheme. We conclude, not without regret, with the remark, that Dr. Knox and Mr. Brewster have been rash in exalting the credit of inward, and consequently private testimony, to
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the disparagement of those early and public records which the wisdom and goodness of Providence seasonably furnished for the confirmation of the Christian faith; and with this one abatement we recommend these Meditations to the serious perusal of all who doubt or disbelieve the Gospel, and whose minds are not incurably tainted with the contagion of loose principles and vicious habits.

Dr. White's Diatessaron.

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IN our former paper of strictures on this work, the arrangements, though confined to a few articles, taken from the records of a period uncommonly eventful, and combined with every regard to precision and conciseness, are, from the perplexity of annalists, unavoidably complicated.

Syria having become a Roman province about sixty years before our era, the Jews and Romans acquired the relation of neighbourhood. Hence intercourse, alliances in peace and war, mutual protection and aid, and eventually the subjection of the former to the latter. From the time Antipater, the father of Herod, was appointed procurator of Judea, the affairs of the two communities were so intermixed that the annals of the one contained the history of both; and it may be presumed no arduous attempt to synchronise the transactions of the period from the regulation of the Roman Calendar to the disbanding of the Hebrew polity, especially as that regulation was framed on astronomical principles, and as the Varronian year has long been established as the standard of computation.

For this purpose we have, in expanded years, constructed a table, exhibiting the principal events, with their dates.

But, as our page cannot admit the usual chronological columns applicable to particular numbers in the Varronian series, we premise a rule for adjusting any number (within this period) of the computation by the Olympiads, the years of the world, or those of the Julian period, to the correspondent years of Varro.

Of the Olympic reckoning twenty-two years had elapsed prior to the foundation of Rome. To the first Julian year, $A. Varr. 709 + 23 = 733$. This number, divided by four, quotes 183 with one remaining, and denotes the first of the 184th Olympiad in April. But, for the months posterior to the full moon next after the summer solstice, the true year is the second of the same 184th Olympiad.

The years of the world are computed from one autumnal equinox to another; and Rome began to be built in the currency of the 3255th from the creation; to which add 3255. Then $3255 + 709 = 3964$ indicates the age of the world at the ensuing autumnal equinox in the first Julian year.

Of the Julian period 705 numbers had elapsed before the creation. Then $3964 + 705 = 4669$, which expired with the subsequent December.

By

By similar operations may coincident numbers be found for any Varronian year within the limits of the table.

Section I. From the regulation of the Calendar to the historical date of our Lord's nativity, four years before the vulgar term.

First Julian year. Tiberius Nero born 16th Nov. A. Varr.	709
Julius Cesar assassinated 15th March. Tiberius four months old	710
The Consuls slain at Mutina, and the second triumvirate formed	711
Cassius and Brutus defeated in two battles at Philippi	712
From the battle at Perugia Tib. Nero, with his wife Livia and the infant Tiberius, escapes, and flees into Sicily	713
Antigonus declared king of Judea by the Parthians, and Herod by the Roman Senate	714
Herod and Sosius lay siege to Jerusalem against Antigonus	715
Octavius marries Livia, the wife of Tiberius. Drusus born after three months. Herod marries Mariamne, daughter of Hyrcanus	716
Jerusalem taken, Antigonus put to death, Herod reigns without a rival	717
Tiberius, nine years old, pronounces his father's funeral oration	718
Herod makes Aristobulus, his wife's brother, high priest, and sportingly procures him to be suffocated while bathing	719
The war between Octavius and Antony begins	720
Antony and Cleopatra, defeated at Actium, flee into Egypt	721
Egypt made a Roman province	722
Octavianus celebrates three triumphs. Herod puts Mariamne to death. Tiberius sixteen years old	723
Alexandra, the mother of Mariamne, put to death by Herod's order. Octavianus revives the census and lustrum	724
Octavianus obtains the title of Augustus from the Senate	725
A great famine in Judea. Herod's seasonable liberality	726
Augustus invested with absolute authority by the Senate and people	727
Herod marries Mariamne, daughter of Simon, the high priest	728
— sends Alexander and Aristobulus, his sons by the former Mariamne, to be educated at Rome. Augustus adds Auranitis, Trachonitis, and Batanea to his dominions	729
Augustus adds also Paneas to Herod's dominions	730
Herod provides materials for rebuilding the temple	731
Augustus solemnises the secular games	732
— adopts Caius and Lucius, the sons of Julia by Agrippa. Herod demolishes and rebuilds the temple precisely forty-six years before the Passover in the first year of Christ's ministry	733
Herod brings back Alexander and Aristobulus from Rome	734
	735
	736
Lepidus being dead, Augustus assumes the office of supreme pontiff, and rectifies abuses. S. Saturninus and T. Volumnius made presidents of Syria. Pheroras the brother, Salome the sister, and Antipater the son, of Herod, raise malicious calumnies against Alexander and Aristobulus, as intending to avenge their mother's death, when they should find an opportunity	737
Agrippa, the husband of Julia, and father of Caius and Lucius, dies	738
Herod conducts his two sons to Rome, and accuses them before Augustus, who pacifies him. He declares Antipater his successor	739
Tiberius marries Julia, daughter of Augustus, and widow of Agrippa	740
Their accusers rekindle his suspicions and resentments, and Archelaus, king of Cappadocia, effects a temporary reconciliation	741
Herod finishes and dedicates the temple	742
	Herod

Herod repels the Trachonitish thieves, and their patron, Syllæus, falsely charged him before Augustus with having cruelly treated his allies. The emperor expressed in warm terms his displeasure, and would neither receive his presents nor admit his ambassadors, who had been sent once and again to vindicate his conduct - 747

Tiberius retires to Rhodes, where he lives in privacy seven years. Nicolaus of Damascus, finding an indirect opportunity of vindicating Herod from the aspersions of Syllæus, obtains the recovery of his friendship. On this favorable circumstance Herod, representing in strong terms the undutiful conduct of his sons, obtains permission to have them tried by nominated judges, among whom were Saturninus and Volumnius. They were found guilty, on suborned evidence, and strangled at Berytus - 748

Augustus publishes a decree for enrolling persons and estates, through the provinces and tributary kingdoms, in the empire. It was executed by S. Saturninus, some time before the autumnal equinox, at Bethlehem, when and where our Lord was born in this year. It is improperly supposed that the crowd who thronged the inn was occasioned by the convention for the enrolment - 749

Much more probable it is, that the travellers from the country to the feast of tabernacles was the true cause of inconvenient accommodation. One providential purpose of that enrolment was to have our Lord's name and family inserted in the Jewish and Roman registers, as a native of David's city, and a branch of his family. In the order of things the enrolment of Joseph and Mary, at least, may have been prior to the birth of Jesus. About the end of this year, by the Roman computation, Antipater was convicted of a plot against his father's life; tried and condemned by Quintilius Varus, the new president of Syria. But it cannot fairly be objected that Saturninus did not execute the decree for the enrolment at Bethlehem two or three months before: and, if Jesus were then born, the concession for an earlier date may be withdrawn; for the name of Jesus himself, as well as that of his family, tribe, and city, would be engrossed in the national archives. It remains to be noted, with respect to Antipater's case, that though fully convicted, a reference to the arbitration of Augustus prevented the execution of his sentence.

Section II. From the birth of Jesus Christ to the death of Tiberius.

This first year of the historical Christian era is a notable period in the annals of time, and marked with various characters of chronological certainty, subservient, at the same time, to the accuracy of subsequent computation by lives and magistracies.

At Jerusalem, and the vicinity, was observed a lunar eclipse, on the morning of the 13th March, three hours and a half after midnight; one astronomical month before the Passover - 750

At that time arrived a rescript from Augustus, enjoining to Herod a procedure becoming a father and a king, and expressing his permission to inflict exile or death. At that moment a fresh provocation occurred. Antipater had offered his keeper a reward if he would dismiss him from custody. The death warrant and its execution were almost instantaneous. Herod died in five days; probably about the 24th of the month: forty years after the murder of Julius Cesar, and thirty-seven before the demise of Tiberius Nero.

Hence are to be computed the ten years of Archelaus, as ethnarch of Idumea, Judea, and Samaria, the twenty-seven years of the procurators from Coponius to Pilate, both included, the sum thirty-seven; and the tetrarchates of Herod and Philip, each thirty-seven; and all ending with the demise of Tiberius.

Archelaus, on his return from Rome, whither he went to wait the ratification of his father's will by the emperor, deposed the high priest Joazar, and preferred his brother Eleazar - 751

Augustus, in his thirteenth consulate, banishes his daughter Julia - 752

The vulgar date of our Lord's nativity - 753

First year of the common Dionysian era - 754

Augustus

Augustus solemnises the first day of his sixty-fourth year, 23d Sept.		
Tiberius recalled from Rhodes. Lucius Cesar dies at Marseilles.	Caius	
Cesar dies of a wound in Armenia		755
Augustus corrects some recent mistakes in the Calendar, and adopts Tiberius, the 27th June		757
In the 9th of Archelaus, the Jews, Samaritans, and even his own brothers, complain to Augustus of his tyranny		758
In the 10th he is called to Rome, tried, found guilty, and banished		759
P. Sulp. Quirinius is sent to confiscate his property, and Coponius made procurator for the ethnarchy of Archelaus		760
Jesus Christ, eleven years six months old, converses with the doctors in the temple at the time of the Passover		761
Judas of Galilee raises tumults on account of the late tax		762
Quintilius Varus, with his legions, defeated in Germany		
Marcus Ambivius succeeds Coponius as procurator		763
Last year of Augustus' sole administration, the 54th after the murder of Julius Cesar		764
Tiberius triumphs after his German conquests, and made colleague with Augustus in the armies and proconsular provinces. He adopts Germanicus		1 765
Annius Rufus procurator of Judea		2 766
Augustus dies at Nola 19th August		3 767
Tiberius, sole emperor, sends Valerius Gratus his procurator into Judea.		
An eclipse of the moon 24th March, fifty-eight years after the murder of Julius Cesar, and eighteen after the demise of Herod.		4 768
		5 769
		6 770
		7 771
		8 772
		9 773
		10 774
Valerius Gratus removes Annas, and makes Ishmael H. P.		11 775
Eleazar, son of Annas		12 776
Simon, son of Camithus		13 777
Joseph Caiaphas, son-in-law of Annas		14 778
John's ministry begins. Jesus thirty years old. Pont. Pilate procurator of Judea. Annas and Caiaphas high priests		1- 15 779
Years of John the Baptist's ministry		2 16 780
		3 17 781
Jesus is baptised at the age of thirty-three complete		4 18 782
		5 19 783
		6 20 784
And years of Christ's ministry, partly coincident and partly distinct	7	21 785
The crucifixion: A lunar eclipse, vi. A. thirty-six years after the death of Herod. Matthias chosen into the Apostleship. Appointment of VII deacons. Martyrdom of Stephen		22 786
Pilate sent to Rome. Philip the tetrarch dies. Tiberius dies the 16th March, aged seventy-six years four months. Caligula succeeds, and makes Herod Agrippa king of his uncle Philip's tetrarchy. Saul, the persecutor, converted. Josephus, the historian, born		23 787
Caligula banished Pilate to Vienne, in France, where he soon died by his own hands. Marrullus succeeds	1	37 787
Herod Antipas removed from his tetrarchy, and, with Herodias, banished to Lyons	2	38 788
Saul returns from Arabia to Damascus, and there, to the astonishment of all, commences his apostolical functions	3	39 789
Caligula is assassinated, and his murderers put to death	4	40 790
Tib. Claudius adds the dominions of Antipas to Agrippa's kingdoms	1	41 791
The famine foretold, by Agabus, in the former reign, begins	2	42 792
Claudius makes an expedition into Britain	3	43 793
No. XVIII.	3 R.	Herod

Herod Agrippa kills the Apostle James, imprisons Peter, and, being consumed by worms, dies miserably. Matthew publishes his gospel	-	4	44	794
Conversion of Sergius Paulus in the island Cyprus. An eclipse of the sun on the 1st August, the birth-day of Claudius	-	5	45	795
Saul and Barnabas go to Antioch in Pisidia, thence to Iconium, Derbe, and Lystra. Thrace made a Roman province	-	6	46	796
Claudius exhibits the secular games, on the 21st April. Ananias, before whom Paul afterwards pleaded, made high priest	-	7	47	797
The controversy about the necessity of circumcision	-	8	48	798
Council at Jerusalem on that subject. Claudius marries Agrippina				
Paul and Barnabas return to Antioch in Syria				
Claudius adopts Nero. Paul reproves Peter at Antioch	-	9	49	799
Paul circumcises Timothy. Caractacus brought to Rome	-	10	50	800
Josephus, at fourteen, instructs the priests in curious points of the law	-	11	51	801
Paul writes to the Galatians, and his two epistles to the Thessalonians	-	12	52	802
Nero marries Octavia, daughter of Claudius. Paul before Gallio				
Josephus examines the tenets and usages of all the Jewish sects	13	53	803	
A lunar eclipse, 14th April, eighteen years after the crucifixion, and six months before Agrippina poisoned Claudius, 13th Oct.				
Paul visits Ephesus, Jerusalem, and Antioch: travels through Galatia and Phrygia, and returns to Ephesus	-	14	54	804
Nero poisons Britannicus in February. Felix procurator in Judea	1	55	805	
Josephus, at nineteen, adheres to the Pharisees. Paul writes his first epistle to the Corinthians, and that to Titus	-	2	56	806
— escapes from the tumult at Ephesus, and writes his second epistle to the Corinthians	-	3	57	807
— arrives at Corinth, and thence sends his epistle to the Romans	4	58	808	
Nero orders his mother Agrippina to be slain, the 19th March, twenty-two years after the death of Tiberius. Paul a prisoner under Felix	-	5	59	809
Paul appeals to Nero, and sent to Rome in September	-	6	60	810
—, after a shipwreck, arrives in February, and thence, continuing two years in custody, writes his Epistles to the Ephesians, Philippians, Colossians, and Philemon. In the same year were written the Epistle of James, and the First of Peter	-	7	61	811
Nero puts Octavia to death, 9th June. Martyrdom of James	-	8	62	812
Mark writes his Gospel, Paul his Epistle to the Hebrews: Poppæa saluted Augusta; and, by her favor, Josephus, twenty-six years old, obtains the release of many Jewish priests from prison				
Paul travels into Spain, and thence goes into Crete	-	9	63	813
Luke writes his Gospel and the Acts of the Apostles. Nero sets Rome on fire, 19th July, and persecutes the Christians	-	10	64	814
Nero, by a rash blow, kills Poppæa, then pregnant. Paul writes his first Epistle to Timothy	-	11	65	815
Peter writes his Second Epistle, Paul his Second to Timothy, before winter				
The Jewish war begins at the Passover. Nero, at the end of the year, retires into Achaia, leaving the administration to Helius	12	66	816	
Josephus, thirty years old, made governor of Galilee. Peter and Paul suffer martyrdom. Nero returns at the end of the year	13	67	817	
Nero, deserted by all his friends, kills himself, 9th June	-	14	68	818
Nine months, under Galba and Otho, complete the fourteenth of Nero, and bring the reckoning forward to the 15th March, precisely thirty-two years after the death of Tiberius Nero, and the birth of Josephus	-	69	819	
Three months, fifteen days, under Otho and Vitellius, end on the first of July, when Vespasian was proclaimed	-	69	819	
Vespasian's first year expired the 30th June	-	70	820	
				The

The four following years are by the vulgar computation

- 67	821
68	822
69	823
70	824

That lunar eclipse, which signalled the month of Herod's death, the day of the Crucifixion, the fourteenth of Claudius' reign, distinguished, by its third revolution, the sixth of Vespasian, on the 25th April, A. Varr. 823.

RECAPITULATION.

The materials of this table, exhibiting a series of coexistent personages and events, during the lapse of 110 years six months, are compiled from the Roman annalists, Josephus, and the four Gospels, with the Acts of the Apostles, and laboriously collated with the discordant schemes of Simson, Usher, Cave, Bishop Pearson, Clerc, Eachard, Prideaux, Sir Isaac Newton, Whiston, and Hartman. The result is a discovery of four excrescent years intruded into the Roman annals, after the Julian regulation, between the murder of Julius Cesar and the desolation of Jerusalem; 114 years being counted instead of 110, the true number. The effect of this egregious anachronism would have been confined to the Roman computation alone, if the christian chronologers and historians had computed in the line of Herod's descendants, without incorporating the Chronology of the Gospel with that of the Augustan writers. At the time of Herod's death, in March 750, the Roman computation was accurately true, as to full years. His two sons, the tetrarchs, presided by the Jewish reckoning thirty-seven years to a day from March 750. Archelaus too held his ethnarchy ten years, and the Roman procurators from Coponius to the eighth of Pontius Pilate filled up twenty-seven more. Thus Josephus reckons on the authority of the Jewish records; and thus the Evangelist Luke reckons, when he counts the fifteenth of Tiberius the seventh before the crucifixion. But the same Josephus, defining the length of the Imperial reigns, adopted the amplified numbers, ascribing fifty-seven years to Augustus, and twenty-three to Tiberius, which enlarges the interval, seventy-seven, *into eighty years*, from the exit of Julius Cesar to the accession of Caligula. He, with the other historians, counts thirty-three years forward to the accession of Vespasian—too much by one. So that, in retrograde computation, the excess is four at the time of the crucifixion.

On the authority of Dio, Bishop Pearson pronounces the celebration of the second decennial exhibition to the honor of Tiberius Nero's twentieth year, by the consuls L. Vitellius and Fabius Priscus [Parsicus], who were punished for their loyalty, an infallible criterion of certainty, as to the year of that consulate. This is a proper appeal. Let it be brought to the test of experiment.

Vitellius and Fabius officiated in the 788th of the Varronian computation. But Tiberius had died eighteen months before the 19th August in this year, and at the time of his decease (16th March 787) six months to complete the twentieth of his sole reign were wanting. Dio must, therefore, have reckoned from the date of the decree which made Tiberius the colleague of Augustus. This consulate and exhibition must be transferred to 785, when the twentieth of

Tiberius ended, and the twenty-first began; for the difference *then* was but three years; and this transposition shews, that an erroneous Chronology has misplaced the consulate of Vitellius and Fabius, whence it loses the character of an infallible directory.

In 764, the last of Augustus' sole administration, the two collateral reckonings from Herod and from Julius Cesar were in perfect harmony. In the former line we have twenty-three years from March to March, in the latter twenty-six, at the accession of Caligula.

If the two reckonings be preserved distinct to March, 819, the intermediate years from the death of Tiberius are thirty-two by the one, but thirty-three by the other; the whole excess four, as already noted; or $23 + 32 = 55$, and $26 + 33 = 59 - 55 = 4$.

The Roman computation was transmitted, with this superfluous quantity, from age to age. When Dionysius Exiguus formed the Christian reckoning into a distinct epoch, he fell into that mistake, to which immemorial usage had given the sanction; and accounted the year of Rome 754 the first of his new epoch, instead of 750, the true number.

Our modern annalists and chronologers are unanimous in the acknowledgment of the mistake, and in adherence to the authority of established custom. In the Chronology of our first century only is this accumulation of four redundant years perceptible; and an expedient (effectual, it is hoped) for removing every embarrassment, is set before the public in the preceding table.

Those four years fall within the interval from the death of Herod to the accession of Vespasian; and by excluding them from this interval the nativity of our Lord regains its true historical position, in the 750th number of the Varronian reckoning, seventy years before the overthrow of Jerusalem, in 820. But the vulgar arrangement which retains them extends these seventy years from 754 to 824.—See the end of the table. It is divided into three sections, the first serving as a basis for the other two. The second defines by eclipses and magistracies the duration of our Lord's natural life, and methodises the history of the four GOSPELS; and the last, by the same modes of proof, adjusts the history of the Acts to the Chronology of the Roman emperors.

A table of this construction has not hitherto appeared in print. It is with all deference submitted to the judgment of the learned; and without the least suspicion of incurring the censure of novelty: for the notations of Le Clerc and Eachard, though comprehending the four redundant years, virtually reckon from the true date of our Lord's birth, after the death of Tiberius Nero, progressively; making the first of Caligula coincident with the thirty-seventh of Christ's life, in exact unison with the foregoing table. Yet each of these eminent men counts professedly from the vulgar Dionysian epoch.

The evangelist Luke, it has been noted, connecting the thirtieth of Christ's age with the fifteenth of Tiberius, reckons from the death of Herod, in 750. The same rule he adopts in his Acts of the Apostles. "Agabus foretold a great dearth, which came to pass in the days of Claudius Cesar." This prediction was certainly emitted

emitted in the reign of Caligula, who was murdered eleven years, wanting a few months, after the fifteenth of Tiberius. It cannot be imagined that the Evangelist extended his reign beyond its twenty-third year, in March 787, when it ended. Suppose the prophecy to have been uttered in the last of Caligula, as now defined, that must be referred to the fortieth from our Saviour's birth, and should be so marked in the margin of our English Bibles, opposite to this text: though fulfilment of the prediction in the reign of Claudius implies that it had been foretold under his predecessor.

The importance of the subject, rather than the size of the volume, has induced us to enlarge our preliminary observations on a topic so much involved in uncertainty and confusion, by the ingenuity of misapplied criticism. Scanty are the limits now reserved for the account of the work, in its form and contents.

It is a small octavo, neatly printed, and, as far as we have observed, correctly, on fair and fine paper; the correspondent passages of the four Gospels, in 153 sections, disposed in what is thought to be the natural order, and expressed in the original Greek, from an elegant type, and with few contractions. Prefixed is a small map of the Holy Land, with a scale for British miles.

The pages on the left hand margin are marked with the notations of time, and those of place on the right. Subjoined is a brief harmony, containing the Latin titles of the several sections, in four columns, with references to the chapters of the books, and to the verses comprehending the subject of each section.

Specimen from section xxiii. p. 38.

‘Christ retires into Galilee after the imprisonment of the Baptist, and passing through Samaria collects disciples.

After first Passover.

Samaria.

Matthew	Mark	Luke	John.
iv. 12. xiv. 3—5	i. 12. vi. 1. 17. 20.	iii. 19. 2. iv. 14.	iv. 1—42.*

That first passover is stated in coincidence with A. D. 31, and, by the title of the section, subsequent to the imprisonment of the Baptist. The first three Evangelists inform their readers that Jesus returned into Galilee after he heard that John was cast into prison, but none of them affirms that he was absent from Galilee all the while till that event; much less that John was cast into prison before the first passover in Christ's ministry.

John testifies, that the Baptist was not a prisoner till some time after that passover; and, at a still later period, that Jesus retired into Galilee, when the pharisees had heard that he made and baptised more disciples than his harbinger. Yet this return into Galilee cannot be that to which the other Evangelists refer.

A feast of the Jews, undoubtedly a passover, is mentioned, John v. 1. which Jesus attended, and in a conference with his opponents appeals to John as a yet living witness; “He *was*,” not *is*, “a burning and a shining light;” which intimates that he was then in confinement, like a lamp under a bushel. Before the third passover Jesus is described as passing over the sea of Galilee. This must be the return to which the other Evangelists allude.

John

John had preached and baptised three years and a half prior to the baptism of his Lord, and some time (it seems the greater part of two years) after it. Now, to affirm that Jesus was but thirty years old at the time of his baptism, and only thirty-one when he attended the next passover, is an absurd position, which reduces to the scanty space of about three years the ministry both of Christ and his fore-runner: for four passovers circumscribe the limits of this interval. The utmost extent allowed by Archbishop Newcome and Dr. Priestley is a quadriennium, three years to the one, and a single year to the other. To which of the two the more protracted period belongs, is the only point in which their schemes differ. To establish a true Chronology of the Gospel, these prerequisites are fundamental.

1. The birth of Christ must be dated from the autumnal equinox, in the year of Varro 749.

2. His twelfth year ended at the same cardinal point 761.

3. At the passover in the first of John's preaching, his age twenty-nine years six months, 779.

4. At the autumnal equinox, his thirty-third year complete, 782.

5. At the crucifixion, his age thirty six years six months, 786.

A harmony, constructed on these principles, would connect the gospel history with that of the age. But, after all, we are fully convinced that none of the Evangelists meant to record the transactions of Christ's life in the order of time. Those who try them by this test, insist on an impracticable criterion of truth; and, were it attainable, the grounds of faith would not be more firm, and the means of edification, or the sources of comfort, more abundant.

A Hebrew Grammar for the Use of the Students of the University of Dublin, by the Rev. Gerald Fitzgerald, D.D. Hebrew Professor in the said University. 8vo. 6s. Boards. Verner and Hood. 1799.

THE study of the Hebrew language has always been very much confined, which is principally owing perhaps to the difficulties thrown in the way of the student by the invention of the vowel-points, first used as some contend by Esdras, after the Babylonish captivity, or according to others by the doctors of the school of Tiberias, commonly known by the appellation of the Masorites, five or six hundred years after Christ. Many of our most able scholars of the present day, men not more distinguished by their learning than by their genius and good sense, consider them as almost entirely useless, and not in the least conducing to ascertain the pronunciation of the sacred language; which is without doubt irreparably lost. To persevere, then, in the use of them, seems the very height of absurdity; and we are no less surprized to see them continued at Merchant Taylor's School, than we are sorry to know that at Eaton, Winchester, and Westminster, the Hebrew is wholly neglected in the education of their respective scholars.

Masclaf and Parkhurst have both laboured to remove this vast impediment to the student's progress; the first in an extensive, the last

last in a short but comprehensive Grammar, and Lexicon, without points. The wish we have to recommend the study of Hebrew cannot be better enforced than by quoting the words of Mr. Parkhurst in his Preface to the above work :—

' Since the *Hebrew Grammar*, says he, ' unsophisticated by Rabbinical points, is so very easy, simple and concise, and those of other languages, of the *Greek* and *Latin* in particular, so difficult, complex and tedious, so clogged with numerous rules and exceptions, (as every school boy to his sorrow knows) it is evident that the most natural and rational method of teaching the learned languages would be to begin with the *Hebrew*. I now argue only from the greater easiness of the grammatical part, and do not urge, that *Hebrew* is certainly the common mother of *Greek* and *Latin*, if not of all other languages*. Those at least of which I have any knowledge, retain a manifest resemblance of their original parent : and the nearer the fountain the purer the stream ; the more ancient and uncompounded the language, the more similar it is to the *Hebrew*. And I beg it may be seriously and impartially weighed on this occasion, especially by the instructors of our youth, whether to begin with teaching that original and sacred language, and then to descend to the *Greek* and *Latin*, would not be a most likely method of making those who have the benefit of a learned education, not only better grammarians and better scholars, but what is of infinitely greater consequence, *sounder Divines and better Christians*.'

This passage is well deserving the most grave and earnest consideration. The conclusion of Masclef's Preface will not inaptly follow.

" Qui novâ methodo impigrè usus fuerit, intra annum vel quindecim ad summum menses, sciet Hebraicè, Chaldaicè, Syriacè, nec non et Samariticè, si non eodem prorsus modo quo Latine doctus est, at eo qui Theologum decet, imò qui Scripturæ sanctæ interpreti planè sufficit. Pudere deberet omnes, qui neglecto vel contempto tam necessario tamque facili apparatu, nihilominus *sacrarum Litterarum Interpretes* vocari se non tantum permittunt, sed et gloriantur, et, si negetur, exscescunt."

Dr. Fitzgerald's grammar is with points, which we consider as not only needless, but as creating great trouble and confusion when there should be the least ; namely, at the commencement of the study. If requisite, they may at any future period be learnt with very little application. At p. 16, Dr. F. says, that *our business is rather to understand than to speak the Hebrew* : if so, and we readily subscribe to the truth of this position, the end will be much more easily attained by studying Parkhurst's or Masclef's Grammar, than one rendered incomprehensibly intricate, and perplexed, by the introduction of fourteen vowel points, and innumerable tonic and euphonic accents. Grammar cannot be too much simplified, and, besides the simplification derived from the omission of points, we are thereby also relieved from the conjugations *Pihel* or *Piel*, and *Puhal* or *Pual*, ' à conjugatione *Kal* solis discrepantes punctis.'

Chapters 12, 13, 14, 15, 16, and 17, on verbs defective and quiescent, are very full and satisfactory. In the paradigms Dr. F. has followed the arrangement of moods and tenses used by Shickard, and approved by Taylor. Notwithstanding the light manner in which the Professor speaks of Masclef, he is much indebted to him—

* See Vitringa *Observat. Sacr.* lib. 1. cap. 6, 7, 8.

his illustrations are often borrowed from that source; but in this respect Dr. F. is not by any means so clear and inclusive. His investigation of the root is also far from being so plain and intelligible as that of "The Priest and Canon of Amiens."

The remarks, however, on the Chaldaisms and Syriasms of the Hebrew text, and the appendix on the idioms and imagery of the Hebrew language, are good and useful. But, upon the whole, we cannot discover any necessity for this publication. Those who are obstinately resolved to take the supererogative pains of learning Hebrew with points, will find as much assistance, as is here given, in several existing grammars, and amongst others in one collected from Lyons and Grey*, and in another, more copious and complete, by Buxtorf.

General Zoology, or Systematic Natural History, by George Shaw, M. D. F. R. S. &c. with Plates, from the first Authorities, and most select Specimens. Engraved principally by Mr. Heath. 8vo. 2 Vols. Kearsley. 1800.

AN acquaintance with natural objects constitutes a branch of knowledge so important, that every attempt to promote its more general diffusion is unquestionably entitled to an indulgent reception from the public. In the course of the present work, which may perhaps extend to ten or twelve volumes, the author informs us, will be comprised the whole of what is termed Zoology, or the History of the Animal World. The first volume of the series, now presented to the public, contains the History of Quadrupeds; and Dr. S. proposes to proceed, in a systematic order, with birds, amphibia, fishes, insects, vermes, testacea, zoophytes, &c.

The general history of quadrupeds has been so often detailed in the various works on Natural History, that a fresh publication on the subject, our author seems fully aware, must necessarily labour under peculiar disadvantages. The valuable works of Buffon and Pennant have been so comprehensive as to their matter, and so complete in their execution, that it cannot be an easy task to improve upon their plan, otherwise than by the introduction of the Linnæan method of arrangement. This improvement Dr. S. has, with some occasional variations adopted, as on the whole the most eligible arrangement, although with respect to quadrupeds it may at first sight appear to many not altogether so easy and natural as that of Mr. Pennant.

Our author has likewise endeavoured to improve upon former writers, by the rectification of errors relative to synonyms, the addition of proper specific characters, and the introduction of new species; more particularly those from New Holland, which have been lately made known to European naturalists, and which seem to exceed, in singularity of form and character, those of every other region of the globe. In the generic, but more particularly in the

* By Mr. Sewall. Boston, 1763. The author's name is not in the title-page.

specific characters, Dr. S. justly observes, implicit faith ought not always to be placed. They are highly useful in a general view, but should merely be regarded in that light, and cannot be considered as in every instance strictly and absolutely exact. The English specific characters, in the present work, are commonly so rendered as to be somewhat fuller or more particular than the Latin; from which it will be perceived that they occasionally vary a little. This by the author was deemed necessary, in order to accommodate them to the purpose of general readers.

The figures appear, for the most part, to convey clear and accurate ideas of the animals they are intended to represent. Where Buffon's figures were judged unexceptionable, they have been admitted; others are introduced from publications of the first respectability, from original drawings, or from those rich repositories of science, the British and Leverian Museums.

From the preceding account of the author's plan, much of absolute novelty cannot be expected. His account of the different animals are rarely interspersed with those familiar anecdotes which render the works of some of our best English naturalists so entertaining to general readers. Far less do we meet with those glowing and animated descriptions, or those eloquent digressions which characterize the labours of the count de Buffon in this department of science. Yet, upon the whole, we cannot hesitate to pronounce the present an useful compilation. For the purpose of showing the style and manner of the work, we shall select the author's brief and scientific description of the great Flying Opossum of New Holland.

' PETAURINE OPOSSUM.

- ' *Didelphis Petaurus*. *D. hylochoondriis prolaxis volitans, supra cinereo-nigricans; fere rufines tineta, subtus albida, cauda longa subtereti villosissima.*
- ' Blackish-grey Opossum, tinged with ferruginous; whitish beneath; with lateral flying membrane, and long, subcylindric, very villose tail.
- ' Hepoona Roo. *White's Journal*, p. 288.
- ' The Southern Petaurus. *Naturalist's Miscellany*, pl. 60.

' The size, colours, and form, of the Petaurine or great flying Opossum of New Holland, conspire to render it one of the most beautiful of quadrupeds. It measures about twenty-two inches from the tip of the nose to the beginning of the tail, which is twenty inches in length. The body is about the size of a half-grown cat or a small rabbit, and the general appearance of the animal is similar to that of a flying squirrel; an expansile membrane, covered with fur, stretching from the fore legs to the hind on each side of the body, and thus enabling the animal to spring to a considerable distance at pleasure.

' The general colour of this species is a very fine sable, or deep grey-brown above, varied with a cast of ferruginous: beneath it is nearly white: a stripe of darker or blacker brown than the rest runs along the back from head to tail: the fur near the edge of the flying membrane on its upper part has also a blacker or darker tinge than on the other parts, while the edge itself is white, thus forming a beautiful contrast of colour round the whole border of the membrane: a darker or blacker shade than on the rest of the fur prevails on the upper parts of the shoulders, extending over each side of the neck. The tail is at least equal to the whole length of the head and body, and is extremely full of long, soft fur, of a blacker cast than the rest, particularly towards the end, where it is longer or more floccy than towards the base: the whole is of a roundish or subcylindric form, but, from the disposition of the long fur, has a slightly flattened appearance towards the extremity. This species is most elegantly figured in Mr. White's *Journal*: and the representation here given is copied from the same plate, as was

also the figure published some years past in the Naturalist's Miscellany, under the title of *Petaurus*; it being then supposed that this animal had no abdominal pouch; for which reason I at that time considered it as belonging to the tribe of flying squirrels, and separated them from the rest under a distinct genus of the above denomination.

'The native name of this animal is *Hepoona Roo*.'

An Account of an Embassy to the Kingdom of Ava, sent by the Governor General of India, in the Year 1795. By Michael Symes, Esq. Major in his Majesty's 76th Regiment. 4to. Nicols and Wright. 1800.

(Concluded from page 444.)

WE shall now proceed to take notice of Major Symes's journey to the capital of Ava. Having stopped for a short time at the Andaman Isles, where he remarked a singular race of savages, who, in their woolly hair, their black complexion, language, and various circumstances, differ materially from all the other natives of Asia, he arrived, about the 20th of March, at the port of Rangoon, the chief commercial town in the Birman empire, supposed to contain 30,000 inhabitants, many of whom are foreigners of desperate fortunes,—fugitives from all countries of the East, and persons of the most opposite complexions. The reception which Major Symes met with from the magistrates of this place was the most favourable that could be imagined. For several days he was not permitted to go on shore without a guard; nor were any of the crews belonging to the English ships in the harbour allowed to have communication with him, or the people who accompanied him. They were, however, supplied with abundance of provisions and other necessities free of expence. It appeared that the behaviour of the inhabitants towards the embassy arose from the artifices and misrepresentations of certain foreign merchants, and the descendants of Armenians and Mussulmen, who, from their superior knowledge in trade, had been entrusted with high offices under government, and were desirous to prevent the English from enjoying any share in the trade of this country.

After many evasive answers to his repeated remonstrances, Major Symes, in a very spirited and explicit manner, signified his intention of quitting Rangoon, and of at once breaking the friendly intercourse he meant to establish between the Birman and the British nation. The government at length complied with his requisitions, and all the restraints under which he had laboured were removed. His next step was to proceed by water to Pegue, where he found a very friendly reception from the Viceroy. From Rangoon to Pegue there was scarcely any thing to be seen but vestiges of war and desolation. The country round Pegue, and the city itself, had been nearly depopulated during the late civil wars; yet the surviving inhabitants were as gay and thoughtless as if no calamity had befallen their city. The author arrived there at the time of a great annual festival, of which he gives an animated description, and concludes with the following judicious observation:

'It was a spectacle not less pleasing than novel to an European, to witness such a concourse of people of all classes, brought together for the purposes of hilarity and sport, without their committing one act of intemperance, or being disgraced by a single instance of intoxication. What scenes of riot and debauchery would not a similar festival in the vicinity of any capital town of Great Britain inevitably produce! The reflection is humiliating to an Englishman, however proud he may feel of the national character.'

The people are represented to be totally free from restraint, and remarkably familiar in their behaviour; but still more careful to avoid every thing in their conduct that could give offence. Numbers of both sexes visited Major Symes and his companions at the habitations where they resided, without any kind of ceremony.

'During the four following days we enjoyed a respite from public shows and ceremonials, and had leisure for observation; notwithstanding our hall, in a morning, was generally crowded, as every person of distinction in Pegue paid me the compliment of a visit, except the Maywoon, who, within the precincts of his own government, where he represents the king, never returns a visit. Numbers, both of men and women, prompted by harmless curiosity, surrounded the paling of the inclosure from morning till night; those of a better class usually came in, some previously asking permission, but many entered without it. Perfectly free from restraint among themselves, the Birmans scruple not to go into your house without ceremony, although you are an utter stranger. To do them justice, however, they are not at all displeased at your taking the same freedom with them. This intrusion is confined wholly to your public room; they do not attempt to open a door, and where a curtain dropped denotes privacy, they never offer to violate the barrier. On entering the room they immediately descend into the posture of respect. Of all our customs none seemed to surprise them more than the preparations for dining; the variety of utensils, and our manner of sitting at a table, excited their wonder: they never took any greater liberty than merely to come into the room, and sit down on the floor; they meddled with nothing, and asked for nothing, and when desired to go away always obeyed with cheerfulness. Had untold gold been placed before them, I am confident not a piece would have been purloined. Among the men of rank that visited us, an officer called Seree Dogee favoured us with his company more frequently than the rest; he held, by commission from the king, the place of chief provincial secretary, and junior judge of the criminal court; this gentleman often partook of our dinner, and seemed to relish our fare, but could not be prevailed on to taste wine or strong liquors; he was much pleased with the English mode of making tea, of which he drank copiously; indeed it is a beverage highly palatable to all ranks of Birmans.'

Ensign Ward, who was an excellent astronomer, discovered, by several accurate observations, the geographical situation of Pegue to be different from the general opinion. The temple of Shoemadoo, at Pegue, is a stupendous monument of the antiquity of the place, as well as of the religious disposition of the inhabitants. While the English gentlemen resided at this city, they attended a theatrical representation which far exceeded any Indian drama they had ever seen. The plot was founded on one of their mythological stories. The dialogue was spirited without rant, and the action animated without extravagance. The best actors were natives of Siam.

It would far exceed our limits to give an account of the many curious and interesting circumstances which are introduced by the author. It will be sufficient to observe, that, on his return to Rangoon, he met with treatment very different from that which he experienced on his first arrival there. On the reception of the Im-

perial mandate for the English deputation to proceed to the capital, he set out the 30th of May, accompanied by the Viceroy of Pegue. His journey was not destitute of many curious and instructive circumstances. Upon the banks of the river were situated numerous villages, and some towns of considerable magnitude and commercial importance. In many places the author saw ships, of from four to five hundred tons burthen, building under the direction and for the use of foreign merchants. The Birman carpenters, sailors, boatmen, and labourers of all descriptions, were much more athletic and hardy than the natives of Hindostan. The English gentlemen belonging to the embassy were accustomed to make frequent excursions on shore, where they amused themselves in killing game, with which the country abounded. They found it necessary to adopt this practice, because the Birmans would not always supply them with flesh meat, as it was contrary to the principles of their religion to kill tame animals for the purpose of gratifying a voracious appetite.

The Viceroy, from motives of superstition, left Rangoon in a splendid barge, attended by several war-boats, two days before the boats intended for the English deputation were ready. Six were appropriated to that use, and the author gives the following description of them :—

‘ The boats, six in number, that had been provided for our accommodation, were now ready to receive us ; Dr. Buchanan, Mr. Wood, and myself, had each a separate vessel ; the Hindoo Pundit, whose religious prejudices rendered it irksome to him to mingle with Mussulmen, had likewise a small boat to himself. The guard, and such attendants as we did not immediately require, occupied another of a larger size, in which our heavy baggage, field equipage, &c. were stowed : a kind of cutter was equipped as a kitchen, which was seldom wanted, as our own barges were sufficiently spacious to admit of all culinary purposes, without inconvenience to the inhabitants. Those barges were of a very different construction from the flat-bottomed vessels called budgerows, that are used on the Ganges ; ours were long and narrow, and required a good deal of ballast to keep them steady ; even with ballast they would have been in constant danger of upsetting, had they not been provided with outriggers, which, composed of thin boards, or oftener of buoyant bamboos, make a platform that extends horizontally six or seven feet on the outside of the boat, from stem to stern. Thus secured, the vessel can incline no farther than until the platform touches the surface of the water, when she immediately rights ; on this stage the boatmen ply their oars, or impel the boat forward by poles ; such an addition affords a convenience unknown to the navigation of the Ganges ; it is the place exclusively appropriated to the crew, who sleep on it at night, and, by putting up mats, or spreading a sail from the roof of the boat to the outside edge, shelter themselves from the weather. My barge was sixty feet in length, and not more than twelve in the widest part ; by taking away one thwart beam near the stern, laying a floor two feet below the gunwale, and raising an arched roof about seven feet above the floor, a commodious room was formed, fourteen feet long, and ten wide, with a closet behind it ; at the stern there was a stage, on which the Leedegee, or steersman, stood, and a vacant space of seven or eight feet, where a kettle might be boiled, or dinner provided. On each side of the cabin a small door opened on the platform, and there were three windows which, when raised, admitted a free circulation of air. The roof was made of bamboos, covered with mats, and over all was extended a painted canvass that effectually secured us from the heaviest rains. The inside was neatly lined with matting. The conveyances of the other gentlemen were nearly of the same size and construction. Twenty-six boatmen composed the crew of my vessel, exclusive of the Leedegee, who is the chief or captain.’

After

After a journey of a few days, they passed from the Rangoon river into the Irrawaddy, where they met the Viceroy and his little fleet. By the assistance of oars and sails they proceeded against the current of this great river, and did not arrive at the city of Ummerapoora until the middle of July.

The embassy experienced a very polite reception at the capital. Major Symes, and the other persons composing it, were lodged in houses erected near each other; at a short distance from which stood another set of houses for the accommodation of a Chinese embassy. The Chinese ambassadors arrived at Ummerapoora about the same time; and neither did they, nor the persons of their suite, feel any curiosity to view the country around them, or to enquire into the manners of the inhabitants. They never left the precincts of their habitation, except it was to loll in easy chairs and smoke their long pipes, about two or three hundred yards from their residence, on the margin of the lake which lay contiguous to the city. They had a band of most discordant music, which performed every night till twelve o'clock, and caused very great annoyance to the English.

The introduction of the embassy at court was retarded for a considerable time, on account of the king's absence from the capital, and an eclipse of the moon which was to take place, and previously to which no public business could be transacted. Major Symes insinuates that this delay might have been occasioned rather by the cautious policy of the Birman government, which was desirous of having time to watch the conduct of the English, and consider the nature of their mission. The object of the embassy was, however, on the point of being defeated, in consequence of the intrigues of interested persons, and the intelligence industriously dispatched to the East, by the French government, of the total discomfiture of the Allies, which had reached Ava about this time. The great difficulty started by the Birmans was, that the embassy came from the government of Bengal, and not from the king of Great Britain. After various conferences and remonstrances, in which the author appears to have conducted himself with great firmness and prudence, the English gentlemen were at length received by his Birman Majesty in the character of an Imperial deputation. Major Symes was afterwards presented with his Majesty's letter to the Governor General of Bengal, in which most of the propositions respecting the regulations and encouragement of commerce were recited and agreed to. After a termination so favourable to the British interests, the embassy set out on the 25th from Tourzemahn, the village in the vicinity of Ummerapoora, where they had resided. The author expresses his feelings on this occasion in the following words:

'On leaving Tounzemahn, as the boat pushed from the shore, I looked back with pleasure at the grove, under the shade of which we had resided, and bade a glad, but not unthankful adieu to an habitation, where I had experienced kind hospitality, and spent three months in a manner, that could not fail to impress me with a lasting recollection of the scene. To be placed in so singular and interesting a situation, cannot often occur; nor can the images created by it be easily obliterated from the mind.'

They

They returned to Rangoon, where their ship was in readiness to receive them; and, on the 22d of December, they arrived safe at Calcutta, after an absence of ten months.

During the author's residence in the Birman dominions, he appears to have been indefatigable in making every enquiry that could gratify laudable curiosity. He describes the forms and precepts of the religion of the country, which was originally the same with that of the Hindoos; the simple manners and unaffected piety of the Zahaans, or priests, and the fondness of the people for erecting temples. He praises their laws, for the justice and good sense on which they are founded: but it must not pass unnoticed that the trial by *ordeal* is sometimes practised. Of the laws, particularly those which are comprehended in the criminal jurisprudence, we are furnished with an instructive account:

'The criminal jurisprudence of the Birmans is lenient in particular cases, but rigorous in others; whoever is found guilty of an undue assumption of power, or of any crime that indicates a treasonable intent, is punished by the severest tortures. The first commission of theft does not incur the penalty of death, unless the amount stolen be above 800 *kiat*, or *tackal*, about 100*l*. or attended with circumstances of atrocity, such as murder, or mutilation. In the former case the culprit has a round mark imprinted on each cheek by gunpowder and punctuation, and on his breast the word *thief*, with the article stolen; for the second offence he is deprived of an arm, but the third inevitably produces capital punishment; decapitation is the mode by which criminals suffer, in the performance of which the Birman executioners are exceedingly skilful.

'The city of Ummerapoora is divided into four distinct subordinate jurisdictions, in each of which a *Maywoon* presides. This officer, who, in the provinces, is a viceroy, in the metropolis resembles a mayor, and holds a civil and criminal court of justice; in capital cases he transmits the evidence in writing, with his opinion, to the *Lotoo*, or grand chamber of consultation, where the council of state assembles; the council, after close examination into the documents, reports upon them to the king, who either pardons the offender, or orders execution of the sentence: the *Maywoon* is obliged to attend in person, and see the punishment carried into effect.

'Civil suits may be transferred from the courts of the *Maywoons* to the *Lotoo*; this removal, however, is attended with a heavy expence. There are regular established lawyers, who conduct causes, and plead; eight only are licensed to plead in the *Lotoo*; they are called *Ameendozaan*: the usual fee is five *tackal*, equal to sixteen shillings, but the government has large profits on all suits that are brought into court.'

The description of the royal household is highly interesting:—

'There is no country of the East in which the royal establishment is arranged with more minute attention than in the Birman court; it is splendid without being wasteful, and numerous without confusion; the most distinguished members, when I was at the capital, were: the sovereign, his principal queen, entitled *Nandoh Praw*, by whom he has no sons; his second wife, *Myack Nandoh*, by whom he has two sons; the *Engy Teekein*,* or Prince Royal, and *Pée Teekien*, or Prince of *Prome*. The princes of *Tongho*, *Bassien*, and *Pagahm*, are by favourite concubines. *Meedah Praw* is a princess of high dignity, and mother of the chief queen. The prince royal is married, and has a son and two daughters, all young; the son takes precedence of his uncles; the crown descending to the male heirs in a direct line. These were the principal personages of the Birman royal family.

* * Often called *Engy Praw*.

* Next in rank to the princes of the blood royal are the Woongees,* or chief ministers of state. The established number is four, but the place of one has long been vacant: these form the great ruling council of the nation; they sit in the Lotoo, or imperial hall of consultation, every day, except on the Birman sabbath, from twelve till three or four o'clock, or later, as there happens to be business; they issue mandates to the Maywoons, or viceroys of the different provinces; they control every department of the state, and, in fact, govern the empire, subject always to the pleasure of the king, whose will is absolute, and power undefined.

* To assist in the administration of affairs, four officers, called Woondocks, are associated with the Woongees, but of far inferior authority; they sit in the Lotoo, in a deliberative capacity, having no vote; they give their opinions, and may record their dissent from any measure that is proposed, but the Woongees decide: the Woondocks, however, are frequently employed to carry into execution business of great public importance.

* Four Attawoons, or ministers of the interior, possess a degree of influence that sometimes counteracts with success the views and wishes of the Woongees; these the king selects to be his privy counsellors, from their talents, and the opinion he entertains of their integrity: they have access to him at all times; a privilege which the principal Woongee does not enjoy.

* There are four chief secretaries, called Sere-dogees, who have numerous writers, or inferior Serces, under them.

* Four Nachaangee sit in the Lotoo, take notes, and report whatever is transacted.

* Four Sandohgaan regulate all ceremonials, introduce strangers of rank into the royal presence, and are the bearers of messages from the council of state to the king.

* There are nine Sandozians, or readers, whose business it is to read all official writings, petitions, &c. Every document, in which the public is concerned, or that is brought before the council in the Lotoo, is read aloud.

* The four Maywoons, already mentioned, are restricted to the magisterial superintendence of their respective quarters of the city: they have nothing farther to do with the Lotoo, than to obey the commands they receive from thence.

* The Assaywoon, or paymaster-general, is also an officer of high importance; the place is at present held by one of the Woongees, who is called Assay Woongee.

* There are several other officers of distinction, who bear no ostensible share in the administration of public affairs, such as the Daywoon, or king's armour-bearer; the Chaingeewoon, or master of the elephants; also the Woons of the Queen's household, and that of the Prince Royal. Each of the junior princes has a distinct establishment.

* In the Birman government there are no hereditary dignities or employments; all honours and offices, on the demise of the possessor, revert to the crown.

The Birman territories are calculated to be about 1050 geographical miles in length, and 600 in breadth. The soil is remarkably fertile, and the climate is thought to be more healthy than any part of the East. Major Symes has rated the population at about fourteen millions. Though a rough estimate, it was the best that could be made. With respect to the amount of the revenue, no accurate opinion could be formed. The specie of the country chiefly consists of silver; gold is only used in ornamenting palaces, temples, &c. &c. and in the regalia of the court. The people have a nearer resem-

* * Woon signifies burthen; the compound word implies, bearer of the great burthen.

blance to the Chinese in their countenances than to the Hindoos; but, unlike both in their manners, they are lively, inquisitive, active, irascible, and impatient. They are totally free from jealousy, never concealing or preventing a free intercourse with their wives or daughters; and the lower orders make no scruple of hiring out their women to strangers. The women in general are indeed looked upon as an order of beings much inferior to the men, and they are not allowed to enter a court of justice, but must give their evidence on the roof of the house. The food used by all ranks of people is simple and moderate, and beggars are completely unknown in Birman. Their music, of which they are very fond, and on which many treatises in their language have been written, is not unpleasant to European ears. The language itself is remarkably harmonious. They have several books of poetry which are highly esteemed, but books are not allowed to be sold. Their letters are formed of circles, and segments of circles, variously disposed and combined. They write from left to right, and their manuscripts are in general very beautiful.

Although the conduct of the Birman court towards the public character of Major Symes was (to use his own expressions) 'punctilious and haughty even to insufferable arrogance;' yet his 'accommodation and security, as an individual, were attended to with all the urbanity that could be expected from the most polished state of Europe.' Among other indulgencies, the English were permitted to make astronomical observations. We have an entertaining description of the sensations produced by this practice among the people:—

'Mr. Wood's knowledge procured him considerable respect among the better informed natives, but it excited the terror of the vulgar. Being obliged at night to leave the grove and go out on the plain, in order to have a distinct view of the heavenly bodies, the peasants that inhabited the neighbouring villages believed him to be a necromancer, and his telescope and time-keeper instruments of magic: in their wonder they sometimes crowded about him so as to disturb his operations; but it was nothing more than harmless curiosity; they wanted to discover by what means he held communication with the Natts, the supernatural and invisible agents of the air.'

The Birmans can foretell eclipses; but they have no scientific knowledge of astronomy, as appears from their believing that an eclipse of the moon is an act of evil spirits.

Among the articles of foreign trade which had found their way into the Birman country, nothing was held in greater estimation than the European glass-ware imported into Rangoon from the British settlements in India. As glass, of a pure transparent substance, cannot be made in any part of the East, the king wished the English might instruct his artificers in the manner of making glass of the same nature as that which was brought from England. They could, however, give no other information than the whole article in the *Encyclopedia Britannica*, explaining the process of making glass, which was translated into the Birman tongue.

The consummate vanity of the Birman court cannot be better exemplified than by enumerating the following titles which, with several

ral others, the monarch assumes. They are prefixed to the letter which his majesty sent to Sir John Shore:—

'The Lord of Earth and Air, the Monarch of extensive Countries, the Sovereign of the kingdoms *Sonahparinda*, *Tombadeva*, *Searwuttena*, *Zantengnia*, *Sonaboomy*, in the district of *Hurry Mounza*, in the country of *Zemee*, *Hamaratta*, *Dzodinaagara*, Sovereign of all these wide extended regions, Lord of the great cities of *Paucka Yama*, *Sirykettera*, *Sygnie*, *Leboo*, *Bamoo*, *Magone*, *Momeik*, *Momien*, *Neoum*, *Shoe Mona*, *Mobree*, *Quantong*, of all which countries and cities the governors and potentates send presents of respect and submission to the Royal Presence; also *Henzarwuddy*, commonly called *Pegue*, the port of *Rangoon*, the port of *Bassien*, *Arracan*, the port of *Deniawuddy*, *Sandoway*, the port of *Dwarawuddy*, *Maoung*, the port of *Mickawuddy*, *Ramvitz*, the port of *Ramawuddy*, *Mondema*, or *Martaban*, *Tavoy*, *Brieck*, or *Mergui*, and *Tenasserem*: ports belonging to his Majesty, where merchants trade and the inhabitants are protected: Proprietor of all kinds of precious stones, of the mines of Rubies, Agate, Lasni,* Sapphires, Opal; also the mines of Gold, Silver, Amber, Lead, Tin, Iron, and Petroleum; whence every thing desirable that the earth yields can be extracted, as the Trees, Leaves, and Fruit of excellence are produced in Paradise; Possessor of Elephants, Horses, Carriages, Fire Arms, Bows, Spears, Shields, and all manner of warlike weapons; Sovereign of valiant Generals and victorious Armies, invulnerable as the rock *Mahakonda*. *Mahanuggera*, *Ummerapsora*, the great and flourishing Golden City, illumined and illuminating, as the Habitation of Angels, lasting as the firmament, and embellished with Gold, Silver, Pearls, Agate, and the nine original † Stones; the Golden Throne, the seat of splendour, whence the royal mandate issues and protects mankind; the King who performs the ten duties, incumbent on all kings, called *Mangianterra*, all of which this great King duly performeth; whose understanding, by divine aid, is enlightened to guide his people in the right way, and preserve them in pious obedience and the road of true religion; the ease and happiness of whom daily increase, under the auspices of such a Monarch; Master of the white, red, and mottled Elephants; may his praise be repeated, far as the influence of the sun and moon, of him whose servants place the fortunate foot of favour and confidence, like the blooming Lotos, on their obedient heads.'

The several extracts we have given will convey to our readers some idea of the manner in which this important work is executed. The author, with a diffidence which the consciousness of his own powers ought to have removed, takes occasion in his Preface to lament his inability to do justice to his subject, on account of his military profession, which he thinks unpropitious to literary pursuits and attainments. He might have saved himself the trouble of such an apology, for he has given a memorable instance of the rare union of the distinct talents that constitute the soldier and the scholar. When he presumes so very little upon his claims to the latter character, we cannot hesitate to admit the justice of his title to the former. The literary researches of Major Symes evince considerable ingenuity and taste; his language is correct and appropriate, without redundancy, and frequently rises to superior elegance. If we make allowance for the short time which the author passed in the Birman country, and if we consider the restrictions under which he laboured for a great part of that time, as well as the general difficulty of procuring the information and documents necessary to his purpose, we must pronounce this account one of the completest works of the kind that has appeared in antient or modern times.

* I could not discover to what class of precious stones Lasni belonged.'

† What these were I could not learn.'

Phillips's Theatrum Poetarum, &c.

[CONCLUDED FROM PAGE 424.]

P. 237. **O**LDYS, who calls Decker a poet and *player*, remarks that he must have been born about 1578, as he describes himself to have been full three-score years old in 1638. He appears to have suffered confinement in the King's Bench Prison from 1613 to 1616. The following pieces, unnoticed by Mr. Brydges, are attributed on good authority to Decker:—'The Batchelor's Banquet,' 1603. 'The Magnificent Entertainment given to K. James by the City of London,' 1604. 'The seven deadly Sinnes of London, drawn in seven severall Coaches through the seven severall Gates of the Citie,' 1606. 'Jests to make you merry,' 1607. 'A Knight's Conjuring done in earnest, discovered in jest,' 1607. 'The Dead Terme, or Westminster's Complaint,' &c. 1608. 'The Belman of London,' 1608. 'The Gul's Horne Booke,' 1609. 'London Triumphant, or Sir John Swinnerton's Lord Mayor's Show,' 1612. 'English Villanies, with O per se O,' 1616. 'The Night Walk,' 1616. 'The Second Night Walk,' 1620. 'Thomas of Reading, or thei Six Worthies, yeomen of the west,' 1632—6th edit.

P. 241. Our immortal dramatist was born on the 23d of April 1564, and died on his birth-day, 1616; so that he had only exactly completed his fifty-second year. See Malone's Comments on Rowe's Life of Shakspeare; whence other notices respecting his poems, &c. deserve to be extracted.

P. 245. This abridged report of a Conversation between Drummond and Jonson, taken from Cibber's Lives of the Poets, is in many places incorrect. P. 246, l. 4. for *Chrologia*, read *Chorologia*. l. 7. for in, read of. P. 247, l. 3. for of, read *under*. l. 9. for twenty, read *twenty-five*. l. 14. for but, read *and*. l. 19. for put, read *set*. l. 25. for sucking, read *sweeping*. P. 248, l. 18. for right, read *well done*, &c. Cibber appears also to have made some additions of his own; as no comparison was made by Drummond between Shakspeare and old Ben. He informs us, in addition to Cibber's extracts, that the latter 'wrote all his verses first in prose, as his master Camden taught him; and when the "Silent Woman" was first acted, some lines were found on the stage against the Author, concluding, that his play was well named "The Silent Woman," because there was never one man to say *plaudite* to it.' Mr. Neve, in his 'Cursory Remarks on the ancient English Poets,' has well observed of Ben Jonson, that, 'as a dramatist, it seems to have been his fault, that he studied books, where he should have studied men: and though justly allowed a great scholar and perfect master of dramatic rule, there are not many pieces, among all the volumes he has left, that can be pointed out to a reader of taste, for his amusement or approbation.' 'Let every ancient,' says Headley, 'claim his property, and Jonson will scarce have a rag left to cover his nakedness.' Biog. Sketches. Dryden indeed had said long before, that almost all Jonson's pieces were but *crambe bis cocta*, the same humours a little varied and written worse.' Preface to the Mock Astrologer, 1671.

P. 253. Chapman's translation of the first 'Seven books of the Iliades of Homer, and of Achilles' Shield from the 18th booke,' did not appear in print till 1598. Ten Books of Homer's Iliads had been versified out of French by Arthur Hall, and printed at London, in 1581; but Chapman was the first Englishman who gave us Homer from the Greek original. His other productions, not enumerated by Mr. B. are—'Hymnus in Cynthiam—or The Shadow of Night,' 1594. 'Ovid's Banquet of Sence, a coronet for his mistresse Philosophie, and his amorous Zodiacke,' &c. 1595. 'Hero and Leander: Begun by Christopher Marloe, and finished by George Chapman,' 1606. 'Enthymia Raptus, or Teares of Peace,' 1609. 'An Epicede, or Funeral Song on Henry, Prince of Wales,' 1613. 'Eugenia, or True Nobilities Trance for the Death of Wm. Lord Russel,' 1614. 'Andromeda Liberata, The Nuptials of Perseus and Andromeda,' 1614. 'Pro Vere Autumni Lachrymæ, to the Memorie of Sir Horatio Vere,' 1622. 'A justification of Nero's burying with solemne Funeral one of the cast Haires of Poppea,' 1629. A copious list of his dramatic writings is given in Biog. Dram. Davies of Hereford, in his 'Scourge of Folly,' ranks Chapman as 'the Father of our English poets;' and Freeman, in the second part of his Epigrams, 1614, thus quaintly panegyricizes his talent for comedy:—

'With unaffected stile and sweetest strain,
Thy inambitious pen keeps on her pace,
And commeth near'st the ancient comick vein,
Thou hast beguil'd us all of that sweet grace;
And were Thalia to be sold and bought,
No Chapman but thyself were to be sought.'

P. 260. Mr. B. has omitted to mention the earliest edition of Daniel's 'Delia, containyng certayne Sonnets: and Complaint of Rosamond,' in 1592. Among the Sloan MSS. in Mus. Brit. is a Copy of the former, which appears to be a transcript from the second edit. in 1594. Mr. Malone thinks that Shakspeare had read and remembered Daniel's Complaint of Rosamond, from several corresponding passages in Romeo and Juliet. See Chronology of Shakspeare's Plays. 'Tethys' Festivall, or the Queen's Wake,' 1610, devised by Daniel on occasion of creating K. James's eldest son Henry Prince of Wales, is also overlooked by Mr. B. 'Musophilus,' and the 'Epistle of Octavia,' were printed so early as 1599. 'The Civill Wars of England,' were altered and enlarged in various successive impressions. The first four books appeared in 1595: a fifth book was added in 1599: a sixth book was supplied in 1602; and in 1609, eight books made their appearance, which afterwards were incorporated in the posthumous edition of Daniel's Works, 1623. The 'Defence of Ryme,' was first appended to the folio edition of Daniel's poems in 1602, but has no title of 'Musa,' which perhaps may be an error of the press. Fuller, in his Worthies of Somersetshire, says, that Daniel was 'a servant in ordinary to Q. Anne, who allowed him a fair salary.' In a copy of verses to his brother-in-law and friend, John Florio, 1613, he designates himself 'one of the Gentlemen Extraordinaire of her Majesties most royall privie Chamber;' and from a document in the paper office his salary is ascer-

tained to have been 60l. per annum. See Chalmers' *Apology*, p. 218. In the dedication to his works, 1602, he thus speaks of his pecuniary obligations to Q. Elizabeth.

'I, who by that most blessed hand sustain'd,
In quietness do eat the bread of rest,
And by that all-reviving pow'r obtain'd
That comfort which my muse and me hath blest.'

This passage affords strong presumptive evidence that Daniel enjoyed some pension from his first royal patroness. Mr. Malone, however, produces no letters patent in testimony of such a grant; though his researches have been assiduously directed towards the discovery of such instruments in his recently-published observations on English Poets Laureate. *Life of Dryden*. Vol. I. Part I.

Granger positively says that Spenser was succeeded by Daniel as poet-laureat, who was then thought 'to have merited the laurel.' *Biog. Hist.* II. 11.

Headley considers Daniel as the Atticus of his day. The following lines of a contemporary writer confer still higher praise. They occur in '*Epigrammata Religiosa*' &c.

'Diceris egregius duplici tu nomine Vates;
Quam sanctus SAMUEL, quam sapiens DANIEL;
Romanum superare potes, me iudice, vatem,
Non tibi lasciva est pagina, vita proba est.'

P. 263. An early publication by Drayton, not here named, was entitled—'The Harmonie of the Church, containing holy Himnes and spirituall Songs,' 1591—4to. The '*Muses Elisium*,' comprised the poems *omitted in the folio of Drayton's works, and not the Shephërd's Garland.' His '*Legend of Matilda*,' was printed in 1594; his '*Barons Wars*,' in 1596, under the title of '*Mortimeriados*;' his England's Heroical Epistles,' in 1597 or 8; and, besides the '*Gratulatorie Poems to K. James*,' in 1603, he published '*A Poem triumphal &c. to the majestie of the king*,' 1604. In the same year was printed '*Moyes*, in a map of his miracles;' a poem, as Oldys has remarked, which describes the plagues of Egypt from the plague which raged at London in 1603. See *Life of Drayton in Biog. Brit.* Drayton himself says that he undertook the composition at that 'sickly season in sixe hundred three,' when afflicted London served him for a model.

Drummond of Hawthornden commended Drayton's '*Poly-olbion*,' for being one of the smoothest poems he had seen in English, and said he should dare to compare some pieces in it with the best transmarine poems. Drayton, who seems to have felt how delightful it was *laudari a laudatur*, thus returned his acknowledgments, in a letter da'ed April 1619,—'I thank you, my dear sweet Drummond, for your good opinion of *Poly-Olbion*: I have done twelve books more; that is, from the 18th book, which was Kent (if you note it),

* These omitted poems were afterwards subjoined to some copies as an 'Appendix.'

all the east parts, and north to the river of Tweed; but it lyeth by me; for the booksellers and I are [not] in terms: they are a company of base knaves, whom I both scorn and kick at*.' Drummond's works 1711, p. 153. Mr. Gough has given high praise to the 'Poly-olbion' as a topographical poem, by remarking that it contains many particulars which escaped Camden's notice. Anecd. of Topography. For an ample appreciation of Drayton's general merits as a poet, we refer Mr. B. to the Biographical Sketches of Headley, since we think his own estimate is a little too contracted.

P. 266. Bolton's 'Hypercritica,' though commended and quoted by Warton and Headley, is known to few, except in those quotations, from the obscurity and singularity of its situation. It is annexed to 'Triveti Annalium Continuatio,' published at Oxford by Antony Hall in 1722, 8vo. The former volume entitled—'Triveti Annales Sex Regum Angliæ,' had been printed in 1719.

P. 270. Bastard has a Latin Poem in 'Ph. Sidnæi Populus,' 1587. His English epigrams were entitled 'Chrestoleros,' and dedicated to Lord Mountjoy, who appears to have been one of his patrons. Several of the pieces in that collection contain much shrewd satire, and serve to justify the lavish eulogiums of Wood. We are prompted to supply one specimen, as it exhibits the natural and characteristic feelings of a literary recluse, in an invitation to a town-friend.

'Ad Thomam Strangwaics.

* *Strangwaics*, leave London and her sweet contents,

Or bring them down to me, to make me glad,

And give one month to country merriments;

Give me a few days for the years I had.—

The poets' songs and sports we will read over,

Which in their golden quire they have resounded,

And spill our readings one upon another,

And read our spillings, sweetly so confounded.

Nulam shall lend us night in midst of day,

When to the even valley we repair;

When we delight ourselves with talk or play,

Sweet, with the infant grass, and virgin air:

These in the heat, but in the even, later

We'll walk the meads, and read trouts in the water.' Lib. vii. Epig. 23.

Heath and Harrington, in their respective books of Epigrams, have each complimented Bastard on his skill as an Epigrammatist: and Sheppard, in his disquisitions on the subject, has the following encomium—'Amongst us here in England, none in our native tongue, save *Bastard* and *Harrington*, have divulged ought worthy notice: the *first* of these deserved the lawrell; but the *last*, both crowning and anoynting.' Address to the reader before Sheppard's Epigrams, &c. 1651.

Bastard's Latin panegyric was addressed 'Serenissimo potentissimoque Monarchæ Jacobo Magnæ Britanniæ, Franciæ, & Hiberniæ, regi magnam Britanniam.'

* From a Letter of Drummond to Drayton, dated Dec. 1618, it appears that the latter was in treaty with Andrew Hart, the Edinburgh printer, about publishing an edition of his works. Vid. ubi sup. p. 234.

P. 272. Of Sir John Davis's 'Nosce Teipsun' there were three intermediate editions, in 1602, 1608, and 1619. His 'Orchestra' appeared in 1596. His 'Hymns of Astræa,' in 1599. A small volume of Epigrams by J. D. (printed about 1596) is attributed by Drummond of Hawthornden to Sir John Davis: one poem with the same initial letters subscribed, and two signed John Davis, occur in Davison's Poetical Rapsodie, 1611.

P. 278. 'A Canticle of the Victorie obtained by the French king, Henry IV. at Yury,' was translated by Jos. Sylvester, from Du Bartas; and printed in 1590. 'The Second Weeke, or Childhood of the World,' by the same, was printed in 1598. 'The Quadrains of Pibrac,' by the same, were printed in 1605. In 1613, 4to. Sylvester's translations were published collectively: and in 1641, folio, several original pieces were added; among others 'Tobacco battered,' &c. Herbert, in Typog. Antiq. p. 1383, speaks of a translation by Sylvester from the French of Odet. de la Noue, licensed in 1593, and entitled 'The Profit of Imprisonment.' It occurs among his works. In Mus. Brit. is a MS. poem by Sylvester, 'In praise of the Cocoa fruit of the West Indies.' Drummond was of opinion that 'he was not happy in his inventions, but that his translations of 'Judith' and the 'Battle of Yury' were excellent. It is remarkable that 'Judith' was not translated by Sylvester, but by Tho. Hudson*. Of Du Bartas' poem such was the popularity, that it passed through more than thirty editions, and, was translated into Latin, Italian, Spanish, German, and English. The famous Ronsard sent the author a pen of gold, and being asked his sentiments of the work, replied—'Du Bartas has done more in *one week* than I have been able to do in the course of a whole life.'

P. 282. Jarvis Markham also published 'The most Honorable Tragedie of Sir Richard Grinvile, Knt.' 16°. 1595; and 'The Poem of Poems, or Sion's Muse, containyng the Divine Song of King Saloman, divided into eight Eclogues,' 16°. 1596. 'For the latter publication,' says Warton, 'he was censured by Bp. Hall, in 'Virgidemiarum,' 1597; and defended by Marston in 'Certayne Satyres,' 1598. See Hist. of Eng. Poetry III. 318. Meres, in his 'Wits Treasury,' speaks of 'Saloman's Canticles, in English verse, by Markham,' but without praise or censure. Oldys has pointed out, that his 'Master Piece,' or other books of husbandry, are commended by Chr. Wase, in his notes to Gratii Cynegeticon, and in Hartlib's Legacy. The former styles Markham, the English Master of Œconomical Philosophy.'

P. 312. Sir Walter Rawley is classed, by Meres, with Sidney, Spencer, and others, as 'the most passionate among us to bewaile and bemoane the perplexities of love.' From Davison's scarce and valuable Miscellany, first published in 1602, Bp. Percy has reprinted a poem, called 'The Lie,' which was *reported*, he says, to have been written by Sir W. Raleigh the night before his execution, Oct. 29, 1618: but this he thinks must have been a mistake. It certainly was so; for the poem in question appeared in the 2d edit. of Davison's Rhapsodie, 1608, without signature or initials. It appeared again in Lord Pembroke's Poems, 1660, with several va-

* See p. 422 of our Review.

riations, and a parody upon it was printed in the folio copy of Sylvester's Works, and entitled 'The Soule's Errand.' It certainly has less claim to be considered as Raleigh's production than another poem in Davison, signed W. R. and called 'A Poësie to prove Affection is not Love.' Mr. Ellis, in his very elegant 'Specimens of the early English Poets,' has assigned three or four other pieces to the pen of Sir W. Raleigh.

P. 315. At page 205 of 'Wit's Interpreter,' 1671, which Oldys had not seen, this poem occurs, with the following alteration in stanza 1, line 4.

' By whose advice I liv'd in such unrest:'

which, from the concluding word, is likely to have been the original reading.

P. 316. The entire poem, from which two extracts are here given, may be found at p. 146 of the same miscellaneous volume, where it is inscribed—'To his Mistress, by Sir Walter Raleigh.' Mr. Ellis has given it, in his 'Specimens,' under the title of 'The Silent Lover.' It was printed, we believe, in Dr. Aikin's Select Songs, as a modern effusion: as was 'The Relapse,' which made its first appearance in the rare and polished poems of Tho. Stanley, Esq. 1651.

P. 319. A copy of Lane's MS. continuation of Chaucer's Squier's Tale was in the late Dr. Farmer's library; and proved that a licence was granted to print it in 1614. As Lane was remembered by Phillips, who was not born till 1630, could the former be considered with propriety as 'an old Queen Elizabeth gentleman?'

P. 320. Mr. Steevens was of opinion, that the English inscription in Norton church belonged to Nicholas Breton, the poet; and Mr. Gough appears to concur in the same opinion, as may be gathered from a note in vol. ii. of 'Queen Elizabeth's Progresses,' published by Nichols: who has given 'Breton's Character of Q. Elizabeth,' from a MS. in the Harleian collection. Breton was a prolific writer through more than forty years, and forty different productions by him, might, we believe, be enumerated. Meres deservedly commends him as a writer of lyric poetry and love elegies. Eight compositions of this kind were imparted by him to the compiler of 'England's Helicon,' and five appeared in the 'Phœnix Nest.'

P. 323. Mr. B. is right in his conjecture respecting the erratum in Farmer's Catalogue. The volume contained 'The Encomium of Lady Pecunia, or the Praise of Money:.' 'The Complaint of Poetrie for the Death of Liberalitie:.' 'The Combat betweene Conscience and Covetousness, in the Mind of Man:.' and Poems, in divers Humors: by Richard Barefield, Graduate in Oxford; 1598. Before his 2d edit. of his 'Cynthia,' in 1596, he hopes the courteous gentlemen readers will bear with his rude conceit; if for no other cause, that it is the *first imitation* of the verse of that excellent poet Maister Spencer, 'in his Fayrie Queene.' Meres speaks of Barefield as his friend; and numbers him 'amongst our best for pastoral:.' but he has recorded an adulatory distich on the Lepanto of K. Jamie, which partial friendship only could commend.

P. 325.

P. 325. Bolton bestows liberal praise on the English poems of Hugh Holland; but very undeservedly. His 'Cypres Garland for the Forehead of King James' is one of the most ungraceful chaplets that ever encircled a dead monarch's brow:—as, for instance, where he celebrates his sovereign's laboured poem,

'*Lepanto*, which he did so loudly warble,
That it surmounts Messina brasse, and marble,
When heav'n the child of Austria so inflamed,
That half the Turkey pride he quickly tamed.'

Or where he deplores his own domestic sorrows, in a passage of perhaps unrivalled *bathos*.

'Why was the fatall spinster so unthrifty
To draw my third foure years to tell and fifty?
Why did not Atropos in peeeces ravil
My string of life, and cut it with my navil?
Curs'd be the day that I was born, and curs'd
The night that have so long my sorrows nurs'd.
Yet grieve is by the surer side my brother:
The child of payne, and payne was eke my mother,
Who children had,—the arke had men as many,
Of which, myself except, now breathes not any;
Nor *Ursula* my deere, nor *Phil* my daughter,
Amongst us death hath made so dire a slaughter.
Them, and my *Martyn*, have I wretch surviv'd:
But all their deaths, my SOVEREIGN's hath retir'd.'

He appears to have published '*Monumenta Sepulchra Sancti Pauli: The Monuments, Inscriptions, and Epitaphs of Kings, Nobles, Bishops, and others, buried in the Cathedral Church of St. Paul's, London*,' 1614, 4to; of which a late edition appeared in 1633.

P. 326. The republication of Bishop Hall's Satires has, by some, been ascribed to Dr. Dodd: but Mr. Reed, whose accuracy in literary anecdote is almost proverbial, says they were edited by the Rev. Wm. Thompson, of Queen's Coll. Oxon. On these satires very high and just encomiums have been bestowed by various writers: but it is properly remarked by Messrs. Warton and Neve, that the Bishop arrogated too much when he styled himself the '*first* English satirist.' Those able critics unite in thinking Sir Thomas Wyatt had a prior claim to this distinction; and to him may be added Gascoigne, who in 1576 printed his '*Steele Glass*,' a keen satire throughout, and, what is entitled to particular consideration, an attempt at poetical composition in blank verse. Hall's '*Characterisms of Vertues and Vices*' were published in 1608, and therefore claim precedency before those of Sir Thomas Overbury, whose '*Characters*' are commonly supposed to have been the '*first* that were written and published in England.' Vid. Athen. Oxon. &c.

Mr. Brydges has supplied some additional names of poetical writers who contributed to adorn the Augustan epoch of literature in England; and others might still be pointed out: but our comments and corrections have extended to an unpremeditated prolixity.

licity. Enough has been suggested, to stimulate the ingenious Editor to future revival, that his THEATRUM POETARUM may become a comprehensive and accurate, as well as an elegant record, and entirely supersede the brief, incoherent, unsatisfactory notices of Phillips and his numerous copiers.

Euripidis Phænissæ.

[CONTINUED FROM PAGE 446.]

WE now come to the famous passage which CICERO has translated, and which he informs us the first CÆSAR was perpetually quoting—

Εἴπερ γὰρ ἀδικεῖν ἤδη Τυραννίδος περὶ
Καλλίστον ἀδικεῖν· Ἰαλλὰ δ' εὐσεβεῖν χρεών.

*Nam si violandum est Jus, regnandi Gratia
Violandum est: aliis rebus pietatem colas.*

III. OFF. 21.

Modern statesmen do not often quote this or similar principles: but it is to be feared they are not very sparing of practically adopting them. When CICERO, with just energy, condemns Eteocles for excepting that which of all iniquity is the greatest, it is justly observed by WYTTENBACH, Bibl. Copt. Part. III. 30. and Porson quotes the remark with approbation, that the words which impute blame (and even exclusive blame) to the TRAGIC AUTHOR himself, must have been interpolated. As they stand in our editions they are thus, *Capitalis ETEOCLES, vel potius EURIPIDES, qui id unum quod sceleratissimum fuerit exceperit.* The sentiment is immediately condemned by the CHORUS, agreeably to its moral character and office; and by JOCASTA, and by the EVENT itself and catastrophe of the drama. Nor is it made specious by involving itself in sophisms. So that Euripides is not morally blameable. He has every way taken care not to be misinterpreted. And, perhaps, under this anxiety has sacrificed some portion of dramatic verisimilitude, by the undisguis'd expression which he makes Eteocles give to such a sentiment.

The Professor very appositely quotes 1 Tusc. Quæst. 44. where the blame is not imputed by the PHILOSOPHER to the POET, but to the dramatic character.—There is another passage, yet more directly to the point; and there is in that passage a clear and noble morality:

—illud quidem
Neque dedi, neque do fidem infideli cuiquam.

Idcirco recte, QUIA CUM TRACTARETUR ATREUS PERSONÆ SERVIENDUM FUIT. Sed si hoc sibi sumunt, *nullam esse fidem, quæ infideli data sit, VIDEANT, NE QUÆRATUR LATEBRA PERJURIO*.*

* OFF. III. 29. EDITOR TOOLEY.—OXON. 1729, p. 177.

It must, however, be confessed, that there is some confusion in this. For, in a passage almost immediately following, in quoting from the HIPPOLYTUS of EURIPIDES—

Ἡ γλῶττι' ομωμωκ' ἦδε φρην ανωμοστος,

Juravi lingua, mentem injuratum gero,

(a passage which even CICERO does not well explain,) he says, scite EURIPIDES. But, in that instance, he apparently means that the poet is to be commended for explaining or intimating in a concise aphorism, that it is the *intention*, not the mere words, in which consists the obligation of an oath. Yet no proposition requires to be more carefully distinguished than this. If I read, as in the story of *Cydippe* and *Acontus*, words containing the form of an oath, not meaning to take the oath, nor behaving as if I meant it, I may truly say,

My tongue hath sworn, my heart is free of oath.

But if I read the form of an oath as if assenting to it and faithfully taking it, while in my heart I mean only to deceive the imposer of it by a false belief that I take and am resolved to keep it, this is perjury, the highest and most deliberate.

Nothing, therefore, can be more correct than this of Ovid—

Consilium prudensque animi sententia jurat.

The mind and the deliberate purpose swears.

and thus the *Formula jurisjurandi conceptis verbis*;—EX ANIMI TUI SENTENTIA.

The case is, HIPPOLYTUS proceeds on this argument: I had sworn to keep a secret which I presum'd might lawfully have been kept, but I am not sworn to a confidence which it was not lawful for me to accept; and which, had the purport of it been foreseen, it was well known I should have rejected, as I was bound to do by the highest obligations. In other circumstances, to have put this into the mouth of a pious and good character, would have been so far from scite, that it would have been *inscitissimum* in the poet in a *dramatic* view, being contrary to that principle.

Reddere personæ scit convenientia cuique, and *nefarium* in a *moral*.

538. The parallel passage from OVID, vi. Met. 28. is not improbably from this verse. Yet, whether in so obvious and almost proverbial a thought (perhaps *strictly* proverbial) Euripides imitated the justice of Sophocles, or whether ARISTOPHANES (Vesp. 439.) had it in his thought to ridicule either of his countrymen, may be doubted. Yet the parody especially on Euripides is very likely from him; as he parodizes that poet very much indeed, and probably much oftener than remains now perceptible.

545. εφ' ἣ σὺ μαινῇ, rightly.

548. Whether *μονιμον* for *νομιμον* in PLUTARCH de Fratr. Am. be not the true reading, as it is assuredly a very specious one, may deserve some consideration still.

556. A whimsical *Parody* by STOATTIS.

559. After ἀδικίαν εὐδαιμόνα

VALCKNAER would have inserted

(Ἡ γὰρ Τυραννὶς Ἀδικίας μῆτηρ ἐφῆ);

a line certainly of most weighty import. But it belongs to one who could speak from experience, DIONYSIUS the elder, tyrant of SICILY, *Plut. de Fortunâ Alex.* whom the Prof. quotes.

564. It may be doubted whether τοιςγε, after all, be not the genuine reading.

567. The note here contains some useful specimens (and multitudes might be collected) of the confusion of antient authors, which has arisen by their quoting from *memory*.

578. Perhaps Valcknaër has more of probability on his side in rejecting this line, which is a very weak one,

—Versus tenui tibicine fultus.

579—82. There seems much cause for adopting the recommendation of Valcknaër, and making πολὺν and παῖραν in these lines change places.

581. The Prof. very happily reads πῶς ἀρα ζησεις for ἀναζησεις. It is curious that ἀνασῆλος, the verbal adjective, when applied to πόλις, should be funditus *versa*: so different from the sense of its verb.

582. καθάρξει—the Attic form restored, with the authority of the MS. Cant.

582—6. Compare this with a noble passage in the CORIOLANUS of SHAKESPEARE. But *our poet* has a passage nearer to *Euripides* than any which he could have found in the speech in *Plutarch*.

586. γενοιθ' ὤφ: Ἐλλ. rightly; for it is a deprecation, not a supposition.

587. ὑπερδραμη for υπεκδραμη—well supported by the evidence that the Scholiast read thus.

597. ἢ λογῶν ἐς' was, perhaps, the reading of all the MSS. But GROTIUS is rightly follow'd, who restor'd ἢ λογῶν ἀγῶν ἐς'—which the law of the Trochaic Tetrameter absolutely requires.

603. πρὸς ἴνους ἴς ὥδ'. This seems justly preferr'd to ἴς δ' ὥδ'—though the Prof. intimates that he is doubtful.

605. The present Reviewer cannot agree that ἐξέηκας, a *spondee* at the end of the first *Dimeter*, is preferable to the ἐξέηκε of BRUNCK.

606. δειλὸν seems preferable. It agrees with the character of Riches: to which the δειλὸν and φιλοψυχὸν has in all ages applied.

607. πολλοῖσιν necessarily for the metre. ἀπαίημεσθ' both for the metre and the sense.

616. Perhaps παῖρᾱς rather than παῖριδος; as the former, though it gives a SPONDEE, is preferable to the latter, which is hypermetrical on the Cæsura of the measure, the *close* of the first *Dimeter*.

617. Would not *ἀδίκᾳ*, the neutral adjective for the adverb *Tribrachys*, pro *Trocheo* pede, be preferable here to *ἀδικίᾳ*, both in respect of measure and rhythm?

621. *σε*, in construction with *ονομαζειν*, avoids a *spondee*.

632. *αὐτο σημαίνει*. It seems more in the fierce character of *ETEOCLES* than in the milder and less irrational of *POLYNICES*, that, with the *Aldine* edition, these two words, full of confidence and vindictive deliberation, should be imputed to him.

634. It seems evident, indeed, that *HELIODORUS*, in his elegant romance, *ÆTHIOPICA*, which the Professor quotes, had this verse in his mind. *ἐκ ἑὸς ξίφος ἱμῶν ἀργήσῃ* are the very words of *Euripides*.

636. *ἀλιμος* for *ἀλιμα*, rightly adopted from *GROTIUS*.

637. The insertion of *προς* in the *Aldine*, which disturbs the metre, but supplies the preposition elliptically understood, is ascrib'd, by a probable conjecture, to the press-men. The error itself implies some knowledge of the language; and it is to be wish'd, that the legacy of Mr. *BOWYER*, with some farther encouragement, may preserve and encrease this knowledge.

720. *πυκνοῖσι* to agree with *ὀπλοῖς*, an excellent emendation adopted from *REISK*.

726. *μαχημενοῖς* in futuro quite necessary, both for correctness of tense and measure.

740. *προσέαλω* preferably to *προσέαλλω*.

746. Better, and with respectable authority from MSS. *πολεμιοῖσι δῶ* than *πολεμίοις δώσω*.

753. *αὐτός*, with *Grotius*, seems right for the measure; otherwise *αὐταῖς*, in construction with *πυλαῖς*, might have been read, not inelegantly perhaps, instead of *αὐτοῖς*.

763. It is to be feared that *BRUMOV* was right; and that this

ονομαδ' ἐκαστὴ διαίρεσιν πολλὰ λεγεῖν

is a stricture on the enumeration by the sublime *ÆSCHYLUS*.

771. Doubtful whether the continuative *ἰε ἰην δοσιπ'* of the *Aldine* be not preferable to the adversative or distinctive *δε*: in 777, it seems certainly preferable: although,

778. The 2d syllable in *ἡμιν* and *υμιν* being *circumflexed*, consequently long, in *Euripides*, the Professor justly follows *Grotius* and the Scholiast in transposing the order of the words, and reading *ἐνδ' εἰν ἀργὸν ἡμῖν* to avoid the *spondee* in sede *secundā*.

(To be continued.)

A Treatise on the Commerce and Police of the River Thames: Containing an Historical View of the Trade of the Port of London; and suggesting Means for preventing the Depredations thereon, by a Legislative System of River Police. With an Account of the Functions of the various Magistrates and Corporations exercising Jurisdiction on the River; and a general View of the Penal and Remedial Statutes connected with the Subject. By P. Colquhoun, LL. D. 8vo. 10s. 6d. Marston. 1800.

IN taking up the present publication, we naturally expected much from the pen of an author to whose industry, perseverance, and intelligence, so satisfactorily displayed in his late excellent Treatise on the Police of the Metropolis, by tracing and exposing the various frauds and depredations committed on society, every rank and description of the public is essentially indebted. Although the subject of this work is more confined, as it principally relates to the protection of commercial property, our expectations have been amply gratified.

With the rapid increase of the trade of the port of London, and the consequent influx of wealth, we learn, that depredation, embezzlement, and fraud, have encreased in a proportion so truly alarming, as to exhibit to the mind of the patient inquirer scenes of delinquency and turpitude unparalleled in any district of the same extent in the known world. As Mr. Colquhoun proceeds to explain how these evils have arisen, and to suggest what in his opinion will be found effectual remedies, it follows, that the welfare of the individual, the immediate advantage of the state, and the morality of a very numerous class of our fellow-subjects are, respectively interested in his investigations. The benefits likely to result from his labours will not be confined to this country alone, but must extend in their operation to navigators, traders, manufacturers, and agriculturists, in every part of the civilized world, who may have any connection, however remote, with the commerce of the port of London.

To the mercantile branch of the community, not merely in the metropolis, but in every part of the kingdom, the history of the commerce and police of the river Thames must prove highly useful; and it cannot but excite astonishment, that, with respect to the laws, customs, and regulations of a river, where the flux and reflux of commercial property are greater than in any other in the world, so very little should have been known. It must, however, be observed, that peculiar circumstances prevented the persons most intimately concerned from obtaining a perfect knowledge of the government and police of the port of London. A general view of the manner in which both were conducted was no where to be found. The regulations of trade, and the laws and rules affecting the shipping concerns were, in their minutiae, unknown to many of the merchants and ship-owners, and altogether so to most of the navigators and all the foreigners frequenting the port. The necessary information was also in many respects inaccessible, and that which was attainable was at the same time without arrangement and perspicuity.

The author had, therefore, not only to collect every material relative

lative to his subject from authorities that were seldom consulted; but he had also to clear up what was obscure, to enlarge what was contracted, and to digest the result of his scrutiny and acquirement into a regular and well-connected order. He has accordingly methodized his materials, by disposing them in a very judicious manner, under a variety of subdivisions, that naturally succeed each other. The work commences with a general view of the state and progress of the river Thames for a century. The account of the different chartered companies contains so much useful information in so short a space, that we shall first notice it:—

‘ The trade to foreign parts, in the way of speculative adventure, appears to have very early commenced with Africa, and the dominions of Russia; and it is a curious circumstance, that in these voyages, the great officers of state were generally concerned as individuals in the profit and loss. In 1563, an adventure was undertaken by several merchants to Maderabombo, in Africa, in which the Earl of Pembroke, Lord Robert Dudley, then lord high admiral, and Sir William Cecil, secretary of state, had each shares. The expedition consisted of four vessels, navigated by 150 men; “*the wares and victuals* for the negroes, with their apparel and habiliments of war, amounted to 1190*l.* and the whole charge of the adventure to 3300*l.*” in which were concerned the three statesmen abovementioned, five merchants, and two mariners.

‘ Various other voyages of a similar nature, are recorded to have taken place, in the early periods of the same reign, in which the queen’s ministers were adventurers. Yet some spirit of adventure must have prevailed previous to this reign: for the first charter to the *HAMBURGH COMPANY*, was granted as far back as 1406, by Henry the IVth. and renewed by succeeding sovereigns in 1413, 1442, 1493, 1505, 1506, 1509, 1517, 1531, 1547, 1553, 1564, 1586, 1603, and 1661.

‘ The *RUSSIA COMPANY*, which was first projected in the reign of Edward VI. was chartered in the 1st and 2nd of Philip and Mary, A. D. 1555, and confirmed by a private statute passed in the 8th of Elizabeth.

‘ The *EASTLAND, or North Sea-Company*, was established by charter in 1579, in the 21st year of the reign of Queen Elizabeth. This charter was confirmed by Charles I. in 1629, and by statute 25 Car. II. c. 7, this trade was in a great measure laid open.

‘ The *EAST-INDIA COMPANY* was originally chartered by Queen Elizabeth in 1599. Their first adventure commenced with four ships, in 1600, exactly two centuries ago. The original shares were 50*l.* each, and their first capital amounted to 369,891*l.* 5*s.*

‘ In 1685, the property of the company, deducting bad debts, was only estimated at 739,782*l.* 10*s.*; and about this period they employed about forty ships, including the country traders, to the East Indies and China. The tonnage of these ships, was no doubt very inconsiderable, compared with those now in the same trade.

‘ The small progress made by this great company during the seventeenth century, gave but little promise of its gigantic strides since that æra; and particularly since the middle of the eighteenth century, not only in the extension of its commerce, but in the acquisition of territorial revenues and power. The future historian, will, with astonishment, record a series of events, the success and the ultimate issue of which, are unexampled in the history of the world. Without meditating projects of dominion, a company of commercial traders have adventurously become the sovereigns of many rich and powerful kingdoms—and that too almost within the period of the services of one of the present directors.*

‘ The *TURKEY COMPANY* was established also about the latter end of the long reign of Queen Elizabeth, by temporary charters in 1581 and 1593; and after-

* Mr. Manship, who has been in the direction forty years.

wards confirmed by another charter granted in the 3d year of James I.—and by letters patent of 13 Car. II.—This company is now regulated by statute 26. Geo. II. c. 18.

‘During the seventeenth century, and previous to any authentic records being preserved of the trade of the port of London, a new source of commerce was opened by the discovery and settlement of various colonies in America. Even as far back as the years 1584 and 1585, Sir Walter Raleigh sent nine ships to Virginia; and he appears to have been the first importer of tobacco from that country, an article which produced a revenue to the crown for the year ending the 5th of January 1799, of no less than 848,493l.

‘During the same century the sugar colonies had their origin, which from being totally unproductive, now give employment to above 450 ships in the port of London alone; and yielded a revenue of upwards of 2,000,000l. sterling on the importation of the year 1799.

‘The AFRICAN COMPANY was established in the reign of Charles II. in the year 1663. The trade of this company was in a great measure opened to the public by the statute 23 Geo. II. c. 51, and is regulated by several subsequent statutes.

‘The HUDSON’S-BAY COMPANY was also chartered, by Charles the II. to trade on a capital of 10,500l. in the year 1681.’

We may reasonably conclude from this account, that, although the precise extent of the trade cannot be ascertained, the commerce, shipping, and navigation of the metropolis must have progressively increased during a considerable part of the seventeenth century.

Having, by the aid of official documents, shewn the gradual progress of the shipping in the river Thames from 1700, the author observes:—

‘Upon the whole, therefore, the increase of the ships and vessels employed in the trade of the river Thames, in the course of the 18th century, may be exhibited in the following point of view:

	Increase of Vessels.	Increase of Tonnage.
Vessels in the coasting trade . .	4613	927,550
British vessels in foreign trade . .	587	250,352
Foreign vessels in ditto	1347	149,861
Total increase in a century . .	6547	1,327,763

‘This extensive navigation employs, as we have already seen, the vast number of 13,144 ships and vessels in the *foreign, colonial, and coasting trade*, (including their repeated voyages): besides 2288 lighters, barges, and punts employed in the trade of the river Lea, and the Upper and Lower Thames.—If to these should be added, the stationary craft, consisting of 3336 barges, lighters, and punts, used in the lading and discharging of vessels, together with 83 boats, sloops, cutters, and hoys, 9000 watermen’s wherries, 155 bumboats, and 194 peterboats; the aggregate number (exclusive of ships of war, transports, and navy, victualling and ordnance hoys) will be found to amount to 22,500 trading ships and vessels of various sizes and dimensions, either frequenting the river in the course of the year, or remaining stationary within the limits of the port. This is further illustrated in the two subsequent pages, containing a general abstract of the number of ships and vessels of various sizes and dimensions, either frequenting or remaining stationary in the River Thames, in the years 1797 and 1798, and the mode of employing the same.’

The annual amount of the whole commerce and shipping of the river Thames in the year 1798 is calculated at nearly eighty millions of property exposed to depredation. After noticing the state of the harbour, the arrangements with respect to the craft in various trades, the

the extent and magnitude of the coal trade, the situation of the quays and landing places, the inadequacy of the warehouses for the accommodation of merchandize, and the wise system pursued by government in giving free scope to trade, Mr. Colquhoun concludes with the following observations on the necessity of a well regulated police, to counteract the evils which result from commercial opulence, by preserving and securing the privileges of innocent individuals, and the general interests of society:—

‘ While every lover of his country must glory in its commercial aggrandizement, and in the exalted pre-eminence which she holds among the nations of the world; the same spirit of patriotism should act as an incentive to the establishment of those principles of moral rectitude, which form the only true and solid foundation of *permanent prosperity*, either among nations or individuals. How much soever the mind may be dazzled with the glare of power and wealth, no truth is better established than this: that where riches flow upon a country, exhibiting in one scale the advantages arising from the accumulation of masses of property, these blessings are but too frequently weighed down by an accession of crimes in the other: these, unless their increase is prevented in due time, will forcibly operate in sapping the foundation of all morals, and insensibly lead to those consequences which have fatally terminated the *power*, the *splendor*, and even the *existence* of nations.

‘ The present state of society and manners—The wonderful change apparent in the habits of the lower orders of the community—The recent, and perhaps too effectual attempts to undermine that sense of religion and moral rectitude, which restrained the mass of the people from minor acts of delinquency: All these considerations call for such internal regulations as may operate in the most immediate manner, in controlling the ill-directed and tumultuous activity of human passions; to counteract the influence of wealth under its various attractions of pleasure and pain; and to prevent it from disseminating its poison, while it confers its blessings.

‘ To effect this purpose, *inestimable* in a national point of view, and benevolent and humane to all whose vices and enormities it tends to restrain, a *Police* must be resorted to upon the broad scale of *general prevention*—mild in its operations, *effective* in its results; *having justice and humanity for its basis*, and the *general security of the state and individuals for its ultimate object*.

‘ The art of *economising* through the medium of a well-regulated Police, with a view to the prevention of crimes, by the introduction of restraints, perfectly congenial to the principles of the British constitution, may be considered as a new branch of science in political philosophy.

‘ Fortunately however for the best interests of mankind, such a system has been demonstrated to be practicable. In its further operation, the true happiness and comfort of the people will inevitably be promoted; while, by extending security to commercial property, the privileges of innocence will be preserved, and the comforts of civil society eminently enlarged.’

The chief causes assigned by the author for the origin, rise, and progress of depredation on the river, are smuggling, impunity, and the want of apposite laws. The evils discovered in consequence of the inquiry instituted in 1797, with a view of establishing a police, deserve particular attention, and will probably call for the interference of the Legislature with that successful appeal to which they are evidently entitled. The depredators are divided into ten classes:—1st. The river pirates. 2d. Night plunderers. 3d. Light horsemen. 4th. Heavy horsemen. 5th. Journeymen coopers. 6th. Watermen. 7th. Mud-larks. 8th. Rat-catchers. 9th. Game lightermen. 10th. Scuffle-hunters. Our limits will not suffer us to enter into a particular account of each class, but the author appears to be correct

correct in most of his statements. Our readers will not be a little surprized to find, that, in the West-India articles alone, the aggregate loss, under the pretence of *drawing samples*, is estimated at 70,000*l.* a year, exclusively of general plunder! In developing this wide and extended system of pillage, Mr. Colquhoun traces the delinquency even to the warehouses, where it might reasonably have been expected the danger would have ceased. But there the system of plunder appears to be more alarming, since the loss not only comprises the original value of the property purloined, but also the public revenue, either paid or secured, upon the articles of merchandize deposited in the warehouses. The various ways in which it is practised highly concerns the mercantile interest, and cannot be too generally known:—

‘ In these receptacles it might reasonably have been expected, that the danger would have ceased. But here too the evil appears to be equally prominent, and the effect it produces, even more severe, as it applies to commercial property; since the loss not only comprises the original value of the property purloined, but also the revenue of the crown, either paid or secured, upon all merchandise thus deposited.

‘ If the universal admission of all persons engaged in the trade of the river Thames, as to the deficiencies which are uniformly experienced, far beyond what can arise from natural waste or shrinkage, should not be considered as a sufficient proof of the evil practices which prevail in the warehouses, recourse might be had to the evidence given before the committee of the house of commons, and to the records of the courts of criminal justice, as an indisputable confirmation of the existence of the evil to a very great extent.

‘ In addition to the evidence which these documents furnish, specific details have been given upon oath, by persons who have long worked as labourers in the different warehouses, which tend in a very eminent degree to develope the cause of the uniform deficiencies which are discovered, particularly in the article of sugar.

‘ These details state, that the plunder in the warehouses is carried on to a very great extent, and that the chief instruments are the journeymen coopers, and, in some instances, the gangsmen: that as often as these coopers attend for the purpose of drawing samples, they are followed by a person who is called a sweeper, whose duty it is to sweep the sugar from the top of each hogshedd, from which samples have been drawn: each sample generally consists of four or five pounds of sugar, which is carried off by the journeymen, supposed to the house of his master, while nearly an equal quantity generally remains on the head of each hogshedd, from which samples have been drawn: this is swept into a basket, and when full conveyed to a general receiving hogshedd, called a *devil*, which is placed for that purpose in one corner of the warehouse, and to which every hogshedd or cask deposited in the warehouse is said to contribute more or less—when full, this devil-hogshedd is removed to the purchaser, and replaced by another.—There is said to be generally one, and sometimes two of these receiving hogsheds in each warehouse. If it be discovered, that any one or more hogsheds weigh one quarter or half an hundred above the landing weight, the overplus is taken out and deposited in the devil hogshedd. It is asserted to be the practice of the labourers who work under the gangsmen, to draw from four to ten pounds of sugar, from as many hogsheds as are accessible, taking care to attend to the moist or dry state of the sugar, so as not to occasion a deficiency, for which the wharfinger can be rendered accountable. By these various systems of pillage, a great aggregate loss is sustained by the West India planters and merchants; which, including the plunder of the inferior labourers and scuffle-hunters, who are occasionally employed in these warehouses, has been estimated to average, exclusive of the pound and a half allowed for two samples, to sixteen pound weight a hogshedd, which upon a medium importa-

tion of 130,000 hogsheads of sugar, at the present price of sugars, would amount to *about seventy thousand pounds sterling a year!* and this, independent of the pillage on other articles of the growth and produce of the West India Islands.

According to the evidence of a respectable revenue officer, the plunder of the warehouses by journeymen coopers, under the pretence of taking samples, is very enormous. He has traced them frequently to the shops of known receivers, particularly a noted one in St. Mary's Hill, but has been discouraged from following up these detections, from the circumstance of his having found upon one occasion, when directed by the board of customs to prosecute a journeyman cooper, that he was protected by his master.

There are several public houses in the neighbourhood of Thames-street, to which the journeymen coopers resort with their boards of sugar.—In these receptacles a kind of market is held, where the small grocers attend, and by means of fictitious bills of parcels cover the stolen property to their respective houses. A vast deal of sugar plundered in the warehouses, and also double samples of rum are sold in these houses.—The parties who form this criminal confederacy, are said to be great adepts in eluding justice.—They have established a principle with regard to judicial oaths, affecting the security or tending to the acquittal of their companions in iniquity.—Oaths by which public justice may be defeated are called, *non-compulsive oaths*, which, although false, are not considered to be of a criminal nature.

It may, perhaps, be pleaded in behalf of some of those who benefit by this enormous pillage, that a considerable proportion has been sanctioned by custom, or assumed the feature of a perquisite, from the circumstance of the commercial body passing it over in silence, and suffering such things to exist: but when to this is opposed the regulations of the 27th of April, 1790, and the subsequent exertions of the committee of merchants, it is impossible to consider it in any other light than that of *a bold and audacious system of plunder*—not to be vindicated or defended upon any ground of right, and contrary to every principle of morality and justice.

The author next proceeds to inquire in what manner, and to what extent, each distinct branch of trade and navigation carried on to and from the port of London has been affected by these destructive confederacies. The details, though very important, are too numerous and extensive to allow us to enter into a particular account of them. They relate to the depredations committed on the property of ship-owners—merchandise imported and exported by the East India company and the West India merchants—the trade to and from the British colonies in North America—Africa, and the Cape of Good Hope—the northern and southern fisheries—the United States of America—the Mediterranean and Turkey—Spain and the Canaries—France and the Austrian Netherlands—Portugal and Madeira—Holland—Germany—Prussia—Poland—Sweden—Denmark and Norway—Russia—Guernsey and Jersey—Ireland—on the coasting and coal trade—prize ships—and the public stores in the rivers Thames and Medway. In all these details, the author evinces a perfect knowledge of the different branches of our foreign commerce and our home trade, and his statements are founded upon authentic documents. The collected view with which we are presented of the whole estimated depredations in regular order is accompanied by several judicious observations:—

• RECAPIT-

‘RECAPITULATION:’

• Exhibiting in one View the Foreign and Coasting Trade of the River Thames—the Tonnage—Number of Packages—Value of Goods imported and exported—and the estimated Plunder on each Branch of Trade: amounting in the whole, to the enormous sum of *Five Hundred and Six Thousand Pounds*:

• Calculated on the Imports and Exports, of the Year ending Jan. 5, 1798.

Specification of the different Trades.	Ships.		Tons including their repeated Voyages.	Estimate of the number of Packages out & home	Total Value of Imports and Exports.	Estimated amount of Plunder on each Branch.
	Foreign.	British.				
East-Indies - - - -	3	50	41,466	300,000	£. 10,502,000	£. 25,000
West-Indies - - - -	11	335	101,484	400,000	11,015,000	232,000
British American Colonies	0	68	13,986	65,000	1,638,000	10,000
Africa, and the Cape of Good Hope	0	17	4,336	20,000	531,000	2,500
Fisheries: Northern and Southern	0	45	12,230	20,000	314,000	2,000
United States of America	140	0	32,213	260,000	5,416,000	30,000
Mediterranean and Turkey	29	43	14,757	70,000	509,000	7,000
Spain; and the Canaries	119	2	16,509	6,000	947,000	10,000
France: and the Austrian Netherlands	121	1	10,677	20,000	1,015,000	10,000
Portugal and Madeira	55	125	27,670	50,000	853,000	8,000
Holland - - - -	329	0	19,166	60,000	2,211,000	10,000
Germany - - - -	172	63	37,647	240,000	10,672,000	25,000
Prussia - - - -	527	81	56,555	60,000	432,000	10,000
Poland - - - -	31	38	17,210	70,000	242,000	5,000
Sweden - - - -	100	9	14,252	50,000	322,000	3,000
Denmark - - - -	194	8	48,469	60,000	806,000	5,000
Russia - - - -	5	225	56,131	150,000	2,017,000	20,000
Guernsey, Jersey, Alderney, and Isle of Man	4	42	5,344	15,000	302,000	2,000
Ireland - - - -	3	273	32,821	160,000	2,539,000	5,000
Coasting Trade - - -	0	6,500	560,000	900,000	6,600,000	20,000
Coal Trade - - - -	0	3,676	656,000		1,710,000	20,000
	1843	11,601	1,779,326	3,030,000	60,591,000	461,000
Ship-Owners of 13,444 Ships and Vessels	} Estimated Annual Loss in Tackle, Apparel and Stores 45,000					
Total Depredations estimated at - - - - -						£ 506,000

‘By contemplating this general state of the immense commerce of the River Thames, in the particular light in which it is placed, the mind is assisted in forming a conception (which might otherwise be extremely difficult) of the existence and extent of the depredations which have been committed.

‘It certainly exhibits a very unpleasant picture of the state of morals among the labouring classes, whose assistance is indispensably necessary in moving this immense machine.

‘But while their profligacy is sincerely deplored, it is an act of justice to state, that the major part confine themselves entirely to this species of pillage; and that many of this class of men, who, from early habits, and the force of evil example, have become deeply implicated in offences of this nature, would shudder at the idea of committing a burglary, or robbing on the highway.

‘ Hence a hope is entertained, which has indeed already been proved, and will be shewn in the sequel of this work, not to be fallacious, that practicable means exist, whereby this excessive evil may be kept down if not nearly eradicated.

‘ The leading cause of the evil is to be traced to the total deficiency of any measures of preventive police, calculated gradually to check the progressive increase of crimes: the constant and never-failing attendant on the accumulation of wealth. In the course of the advance of the latter, which has been already shewn to have been rapid beyond all example, nothing material has been attempted towards the suppression of the former; and hence it has followed, that commercial riches and criminal offences have grown up together. Preventive police may be considered as a *new science*, yet in its infancy, and only beginning to be understood. Its nature, and the effects which it has produced, with respect to one great branch of commerce, will be explained in the following chapters.’

Having accurately described the different classes of assistants and receivers of delinquency, he presents a general view of those noxious members of society; which he follows with a recapitulation of the whole number of persons supposed to be employed in the plunder of commercial property:—

1st. Opulent receivers who trade on a large scale	20
2d. Inferior receivers who deal with lumpers, &c.	25
3d. Copemen in connection with revenue officers	20
4th. Dealers in old iron, and old ships' stores, &c.	55
5th. Small grocers and chandlers	55
6th. Publicans	35
7th. Twine and rope spinners	20
8th. Female receivers	50
9th. Covetous receivers	60
10th. Careless receivers	150
11th. Receivers on the banks of the Thames, and Medway below Deptford	40
12th. Jew receivers, and others who travel with carts	20
Total	550

‘ It now becomes necessary, after the foregoing delineation of a very melancholy picture of the component parts of this great machine of turpitude, which has so long been moved with impunity, and which has proved so hostile to the rights of innocence, and to the best interests of commerce and navigation, to exhibit the whole in a collected point of view by the following

RECAPITULATION.

	Total Number	Delinquents.
1st. Mates of ships and vessels	3,444	500
2d. Inferior officers and crews	24,000	4,000
3d. Revenue officers, &c.	1,400	700
4th. Lumpers	1,400	1,200
5th. Coal-heavers	800	600
6th. Coopers	400	300
7th. Watermen	900	500
8th. Lightermen	1,500	500
9th. Night Watchmen	1,000	300
10th. Scuffle-hunters	500	500
11th. Labourers in warehouses	1,000	500
	<u>36,344</u>	<u>9,600</u>

Delin-

	Brought over	Delinquents.
12th. River Pirates		9,600
13th. Night Plunderers		100
14th. Light Horsemen		200
15th. Receivers (including 12 classes)		200
16th. Mudlarks and rat catchers		550
		200
Total		10,850

Mr. Colquhoun gives a satisfactory account of the Marine Police in all its branches, enumerates its beneficial effects, which he exemplifies by a comparison of the old and new system, by the testimony of several respectable public bodies, the diminution of the custom-house sales, and the punishment of above two hundred offenders; and computes the saving to individuals and the revenue at 150,000*l.* per annum. Of this sum the saving to the proprietors is estimated at 100,000*l.* while the public revenue is supposed to have gained 50,000*l.*

But although the advantages derived to the mercantile interest are so highly valued, the author contends that these advantages can at present be considered only as partial, since the effective part of the river police institution applies but to one branch of trade, to the protection of which the civil force is chiefly directed. He therefore proposes, what he calls an easy remedy, the extension of the design to the whole commerce of the port. Upon this interesting and momentous subject the author's observations call for mature consideration. They explain so very clearly the general tendency of the proposed system, that we shall give them entire:—

‘ In all instances where internal regulations operate beneficially to bodies of men or individuals, an essential advantage results to the Nation at large.

‘ In this point of view, the Marine Police Institution becomes extremely prominent, as a wise measure of government, highly interesting wherever commerce is carried on, since it appears that the contagion of pillage is not confined to the river Thames alone; but has infected every port in the kingdom, more or less, in proportion to the increase of opulence, and the extent of commercial property in circulation. Nor is this view of the too general corruption of morals among aquatic labourers, carried even to the extent which truth and a knowledge of facts fully warrant.

‘ Evil examples are of rapid growth; and where no pruning hand exists, they speedily extend their poison far and wide. It appears, in fact, that the immense property which floats upon navigable rivers and canals in all quarters, is become subject to waste and depredations in a very great degree. Strongly evincing that the science of police, as it has been applied to the river Thames, has become a great national object; and that the application of remedies similar to those adopted in the port of London, is requisite wherever commercial property passes in transit.

‘ To the country at large, therefore, this successful experiment becomes highly interesting, inasmuch as an antidote to a growing evil has been thus discovered by the general application of which property is to be preserved from waste and pillage; the public revenue is to be secured; and the morals of a great and useful body of people amended and improved.

‘ To these general advantages which must result to the country, by extending the regulations of political œconomy, which have been experimentally proved to be so salutary and correct with respect to the security of commercial property on the river Thames, are to be added the specific benefits which are derived by the state, not only from the increase of revenue obtained on many valuable articles which were plundered and smuggled; but also from the prevention of a
consider-

considerable proportion of the illicit trade which formerly prevailed by the dread of detection by the police officers, and the obloquy attached to men who are thus subjected to a public inquiry on suspicion of being criminals.

But these are not the only benefits which the state has derived from the effect of the marine police. His majesty's naval, victualing, and military stores, have experienced a security heretofore unknown. Many extensive depredations have been prevented merely from the terror which the system excited, and from the detections which held forth to delinquents, the danger to which they were exposed from the vigour and energy of the design.

The records of the institution, and the frequent communications with the navy and victualing boards, in consequence of the pillage and embezzlements of public stores which were discovered and detected, sufficiently prove that the influence of this branch of police, crippled as it has been for want of apposite laws, was not confined in the benefits it conferred, to commercial property alone; but that it extended collaterally to the protection of every species of government stores in transit upon the river Thames.

The effect of the system operating thus beneficially to the state, is proved not only by the number of persons who have been detected and punished, but still more by the apparent diminution of the evil.

Hence it would seem, that in whatever relates to the permanent establishment of this system, the state is not less interested than the individuals. The benefits are mutual with respect to the security of property against the depredations of delinquents, while in other respects, a paramount interest is felt by the government of the country, not only in the improvement of the revenue, which must have increased very considerably, but also in the security against conflagration arising from the vigilance of the system, in carrying into effect the laws relating to gun-powder and boiling of pitch, and other combustible matter in ships, while at their moorings in a crowded port.

Nor is it unfair to presume, although no direct proof can be advanced, that the marine police has been of singular use in counteracting the traitorous designs of these desperate incendiaries, who appear from evidence, founded on the highest authority, to have meditated the destruction of the whole shipping in the river Thames in the year 1798, by a general conflagration. The evil happily has not taken place; and it may not be unreasonable to suppose, that the dread of detection which the system excited, in consequence of the unremitting vigilance of the surveyors, in perambulating the river with an armed force during the whole of the night, has defeated these diabolical designs.

The utility of a watchful police for the purpose of controlling, by its influence, the turbulent and unruly passions of such a multitude of dissolute characters, who are at all times employed in ships and craft in this extensive commercial port, is too evident to require any comment; since occasional conspiracies among seamen and labourers, as well as tumults and disorders, may always be dreaded, where such a general corruption of morals prevails among so great a body of the lowest classes of the community; unless prevented by a well-regulated and effective police, adapted in all respects to the prevention of the various evils which have been already detailed; and which has become the more necessary, from the view which has been given in this work, of the gradual and unfortunate change which has taken place in the sentiments and opinions of a very useful body of men, with respect to depredations on commercial and public property.

After a statement of the evils in mass and in detail, as well as of the remedies which are deemed adequate, we come to a summary view of the bill proposed for the consideration of the legislature, and arranged under twelve heads, with explanatory notes. That the existing laws are extremely deficient there cannot remain a doubt, and it is equally true that the new system of legislation is digested and grounded upon actual experience. The leading objects of the bill are to raise a fund of 10,000*l.* by a small tonnage duty; to afford complete protection by the aid of civil guards disciplined as a regu-

lar body; and to give extension to the legal powers and penalties of the bumboat act of the 2d. of George 3d. chap. 28.

Here it may be properly said that the task which Mr. Colquhoun assigned to himself is completed, but he gives us eight chapters more, in which he enters into a general statement of the various authorities entitled to exercise jurisdiction on or near the river Thames, and the rules and regulations of the port of London. This statement, with the Appendix, forms a very valuable body of instructions, and should be carefully read by the merchant, the ship-owner, the masters of vessels, and every person in any material degree concerned in the navigation and trade of the river Thames and the port of London. The general information is in many respects new, and the penal laws which attach to maritime offences, and particularly to local injuries, both below and above London bridge, are accurately described.

Upon the whole, the author has directed his attention to almost every object that can be estimated beneficial to the commerce and navigation of the river Thames: he has, in a laborious and extensive investigation, traced a variety of destructive evils, and suggested many effective remedies; and if he has not succeeded in every plan of redress which he has proposed, it must, however, be allowed that he has made an appeal to the legislature for further enquiry, which should not be heard in vain. The utmost attention has been bestowed upon the legal part of the work, with respect to the accuracy of the abridgements of the statute laws that relate to navigation and commerce; and the Treatise may be justly considered as the best system of nautical police that has been yet published in this country.

It is, however, necessary to observe, that the *data* assumed by the author, with respect to his calculation of the amount of the losses sustained by the different branches of trade, do not appear always correct, or at least so very satisfactory as to enable him to furnish any thing like a precise total. He also too frequently argues from *one particular case* to generals; and though his method is judiciously formed, yet his language is too redundant, and the same observations frequently occur in various parts of the work.

A Voyage to the Isle of France, the Isle of Bourbon, and the Cape of Good Hope; with Observations and Reflections upon Nature and Mankind. By J. H. B. Saint Pierre, Author of Studies of Nature. Translated from the French. To which is added, some Account of the Author. 8vo. Pp. 350. 7s. Cuthell. 1800.

TO all genuine admirers of original thinking, correct delineations of nature, flights of elegant fancy, refined sensibility, serious reflection, moral philosophy, rational piety, and all that awaken and mark the enthusiasm of real genius, this performance must prove eminently acceptable. And though but a maiden effort, it seems precisely what might have been expected, by such as are acquainted with

with his more finished labours, from a juvenile author of his talents and cast. He is no where so much in search of art as of nature, of matter as animation, or of life in any form as that of his own species. He looks at every object which falls in his way with his own eyes, and appreciates them, not by the opinion of others, but his own. Truth is the great quality of all the materials which occur to him, concerning which he ever betrays the least solicitude. This is the only treasure he travels to discover, and for the acquisition of which he traverses and explores these remote latitudes, occupies all his faculties, and appreciates his observations and remarks. And we will venture to affirm, few writers ever engaged in her service with better intentions, embraced her interests more heartily, or was more capable of promoting them essentially.

With this view every place he visits is minutely examined, and whatever merits and excites attention investigated, not so much with the artificial eye of fastidious criticism, as that of humble enquiry and devout admiration. Satisfied with accumulating facts, he leaves their classification and adoption to those who furnish cabinets, create systems, and the whole herd of selectors and compilers. But of whatever he treats his account and sketches are genuine and original. He gives no picture which has not its own authentic and discriminating physiognomy. We see every part he describes just as nature placed it in the country where it lies, its vicinities, bearings, contiguities, and aspects. When he speaks of plants we are made acquainted with their port, their semblage, their uses, and their other specific distinctions. He mentions no animal without ascertaining their kind, their features, and their friendly or hostile qualities. He recognizes a brother in every human creature, notwithstanding the difference of the climate they inhabit, their tribe, religion, colour, manners, and, what is of more importance than all with our selfish race, their disparity of fortune.

But the chief trait in the genius of this amiable and instructive writer is such a vein of tenderness and affection as never forsakes him, and is every where natural and interesting. Not any of our best moral writers, even Sterne himself, with all his happiness and fertility, has a greater command of the heart and passions than he enjoys. There is a certain glow and pathos which he breathes around him in all his walks, wherever his genius or taste conducts him, and whatever his contemplations are, which cannot fail to impress every susceptible mind, and penetrate the most callous heart.

The following is a scene familiar alike to us all, and in which every one has the same interest:—

‘In a man’s native place, there is a secret attraction, a something affecting which is not the gift of fortune, nor can any other power than nature communicate it. Where are the games of our infant days?—days when pleasure abounded without forethought and without alloy! Ah! What joy have I experienced at finding a bird’s nest!—With what delight have I caressed and cherished a partridge—received the strokes of its bill—and felt under my hand the palpitation of its heart, and the fluttering of its wings.—Happy the man who revisits the scenes where every thing was beloved, every thing was amiable—the meadows he had run races in, with his little play-mates and competitors; the fields where he had gambled, or the orchards he had ravaged—More happy he
who

who has never quitted your paternal roof, sacred asylum! The wanderer returns indeed, but does not find his home. Of his friends some are dead—some gone away—his family is dispersed!—his protectors are extinct, his prospects are all absorbed in despair—But life is no more than a short voyage, and the age of man like a winter's day.'

Of the *slave-trade*, that shocking degradation of our nature, that indelible stain on the manners and politics of christian nations, our author speaks in a tone still more strong and impassioned. He views the negro slaves, these poor unfortunate and forlorn wretches, as equally within the consecrated pale of humanity with ourselves, as capable of the same virtues, alive to the same sensibilities, enlightened with the same hopes, entitled to the same privileges, and breathing the same desires for immortality, as we are. And from these endearing and important considerations he argues their right to an equal participation in all our liberties. In espousing the side of suffering innocence, his whole mind takes fire, and he execrates the wrongs inflicted on the weak by the strong, in terms peculiarly pointed and indignant. Having mentioned the passive virtues and gentle manners of this depressed and much injured race, he says—

'Such is the simplicity they bring with them to the Isle of France, where they are landed with a rag round their loins. The men are ranged on one side, and on the other the women, with their infants, who cling for fear, to their mothers. The inhabitant having examined them, as he would a horse, buys what he finds fit for his purpose. Brothers, sisters, friends, lovers, are torn asunder, and bidding each other a long farewell—driven, weeping to their respective situations. Sometimes they turn desperate, fancying that the white people intend eating their flesh, making red wine of their blood, and gunpowder of their bones.

'Their treatment makes me shudder only to recite it. At break of day, a signal of three smacks of a whip calls them to work; each of them betakes himself with his spade to the plantations, where they work in the heat of the sun. Their food is maise, bruised and boiled, or bread made of *manioc*, and their clothing, a single piece of linen. Upon the commission of the most trivial offence, they are tied hand and foot to a ladder; the overseer then comes with a whip like a postillion's, and gives them fifty, a hundred, or perhaps two hundred lashes upon the back. Each stroke carries off its portion of skin. The poor wretch is next untied, an iron collar with three spikes put round his neck, and he is then sent back to his task. Some of them are unable to sit down for a month after this beating—which punishment is inflicted with equal severity on women as on men.

'When they return home at eve, they are obliged to pray for the prosperity of their masters: and before they go to rest, they wish him a good night.

'A single law in their favour is yet in force, called the *Code Noir*, which ordains, that they shall receive no more than thirty lashes for any one offence—that they shall not work on Sundays—that they shall eat meat once a week—and have a new shirt every year; but this law is not enforced. Sometimes when grown too old, they are turned out to get their bread where they can. One day I saw a poor creature, who was nothing but skin and bone, cutting off the flesh of a dead horse to eat;—it was one skeleton devouring another!

'A stranger, who seems affected at these sights, is told coldly by the inhabitants, he does not know the blacks.—That they are such gluttons as to go and steal victuals from the neighbouring houses!—so idle, that they take no manner of care of their master's business, nor do what they are set about; that the women are totally inattentive to family affairs, and so little concerned about children, that they had rather procure an abortion, than bring them into the world.

'Who should be surprised were all this true! The negroes are naturally lively, but after having been some time in slavery, become melancholy. Love seems the only passion their sorrows will permit them to indulge. They do all in their

power to get married; and if their own choice is suffered to take place, they generally prefer those who have passed the prime of their youth; who, they tell you, *make better soup than the very young ones*. They give the wife all they possess. If their mistress is the slave of another planter, they will go three or four leagues in the night to see her, through ways one would think impassable. When under the influence of this passion, they are alike fearless of fatigue or of punishment. Sometimes they appoint a rendezvous in the middle of the night, and perhaps under the shelter of a rock: they dance to the dismal sound of a bladder filled with peas; but the sight of a white person, or the barking of a dog, immediately breaks up the assembly.

These unfortunate creatures are, however, indulged with dogs; but it is an undoubted fact, that these animals know perfectly, even in the dark, not only a white man, but a dog that belongs to a white man—both of whom they fear and hate; howling as soon as they approach.

Dogs of white people seem, on their parts, to have adopted the sentiments of their masters; and at the least encouragement will fly with the utmost fury upon a slave, or upon his dog.

Blacks are not unfrequently unable to endure their hard lots, and give themselves up to despair. Some hang or poison themselves; others will get into a little boat, and without sails, provisions, or compass, hazard a voyage of two hundred leagues, that they may return to Madagascar; where they have been sometimes seen on land; and have been taken, and sent back to their masters.

For the most part they secrete themselves in the woods, where they are hunted by parties of soldiers, and by other negroes with dogs. Some of the inhabitants form parties of pleasure for this purpose—put up a negro as they would a wild beast, and if they cannot hunt him down—will shoot him—cut off his head, and bring it in triumph to town upon the end of a stick. Of this I am an eye-witness every week.

A *Maron Negro* when caught, is whipped, and one of his ears cut off: the second time, he is again whipped, the sinews of his hams cut across, and he is put in chains; for the third offence he is hanged; but is kept in ignorance of his sentence until put in execution.

Some of them are even hanged and broken alive. They went to execution with joy, and suffered without a cry. I once saw even a woman throw herself from the top of the ladder. They believe that they shall find more happiness in another world, and that the Father of Mankind is not unjust, as men are.

We say nothing of the natural history in which our author has evidently so much delight, but that he borrows from none of our celebrated naturalists; nothing of curious theories he invents for solving the various phenomena which every where astonish and confound him, but that they are new and ingenious; nothing of the numberless imperceptible artists to whose skill and dexterity he attributes the whole fabric of vegetation, but that it does equal honour to his head and heart. Of these sublime speculations we hazard no opinion. But if they amuse and interest others as much as they have done us, our readers will not certainly repent an attentive perusal of them. Indeed he brings forward no subject but what is calculated to improve, and says nothing on any which has not the best tendency.

Elements of the Natural History and Chemical Analysis of Mineral Substances, for the Use of the central Schools. Translated from the French of Mathurin James Brisson, Member of the National Institute of Arts and Sciences, and Professor of Natural Philosophy and Chemistry in the central School at Paris. 8vo. 4s. Walker. 1800.

THE present performance is intended by the author to serve as a kind of text book for the use of his students.

M. Brisson first treats of the primitive earths, which are simple substances, or have hitherto been reputed such; secondly, he examines the stones of which these primitive earths form the constituent principles, and arranges them under four orders, comprehending several genera and species.

Metallic substances are next considered by our author, and divided into two orders; which are also made to include other subdivisions. Under the first head he treats of metals, properly so called, or those that are both malleable and ductile:—under the second, of those which are little if at all malleable, and which are commonly known by the name of semi-metals.

The work under consideration, as a short manual, is possessed of great merit. We subjoin, as a favourable specimen, our author's account of the two newly discovered earths:—

‘ Stronthia.

‘ 505. The stronthia, it seems, was discovered by Dr. Hope, professor of chymistry at Glasgow.

‘ It is found in the state of carbonate, that is to say, combined with carbonic acid, at Stronthian, in Argyleshire, in Scotland, accompanying a vein of lead ore. It is also found combined with carbonic acid at Lead-hills, in Scotland; and very probably, by the inquiries of mineralogists, it will be found in other places.

‘ 506. At first stronthia was taken for baryte, which indeed it resembles in many respects, though it differs in many others, as we shall presently see.

‘ 507. Carbonate of stronthia is decomposable by sulphuric acid; carbonic acid is given out in the operation, and the sulphate obtained by it is little soluble in water.

‘ 508. Carbonate of stronthia is dissolved with effervescence in the nitric and muriatic acids, and carbonic acid gas flies off. These nitrates and muriates of stronthia are not deliquescent, and are decomposed by the sulphates of potash, of lime and others.

‘ 509. Carbonate of stronthia is deprived of its carbonic acid by calcination, and its earth is afterwards soluble in water; more so in boiling water than in cold, there being a portion precipitated on refrigeration.

‘ In these three properties stronthia resembles baryte; but it differs from it exceedingly in the following ones.

' 510. Carbonate of stronthia is lighter than the carbonate of baryte, the specific gravity of the latter being from 42 to 43000; that of the carbonate of stronthia only from 36 to 37000.

' 511. Carbonate of stronthia is of a pale green colour, or transparent and colourless: that of baryte is of a grey white.

' 512. Carbonate of stronthia produces with nitric, muriatic, and other acids, more soluble salts than those produced by the carbonate of baryte with the same acids.

' 513. Carbonic acid more readily quits stronthia than baryte.

' 514. Prussiate of potash completely decomposes nitrate of baryte, but does not decompose nitrate of stronthia.

' 515. Stronthia forms with muriatic acid a salt, which, being dissolved in alcohol, gives a red colour to it's flame when burning: and baryte forms with the same acid a salt, which, being dissolved in alcohol, renders it's flame yellowish.

' 516. Carbonate of stronthia may be swallowed without any danger, or causing any indisposition; while on the contrary, that of baryte occasions violent vomiting, and soon after death.

' 517. Analysis has shown, that one hundred parts of carbonate of stronthia contain 62 of stronthia, 30 of carbonic acid, 8 of water. We know, likewise, by analysis, that one hundred parts of baryte contain 62 of baryte, 22 of carbonic acid, 16 of water.

' *Jargonia.*

' 518. Jargonia is a simple primitive earth, lately found by Klaproth in the jargon of Ceylon (156), of which it is not only a constituent part, but even the most abundant part; analysis having demonstrated, that in one hundred parts of this stone 64.5 are jargonia, 32 silice, and 2 oxyd of iron.

' 519. To obtain pure jargonia, it must be combined with muriatic acid, with which it forms a muriate of jargonia. This muriate is afterwards to be diluted in a large quantity of water, and the jargonia precipitated by potash. It is then to be washed carefully, and exposed to the fire in a silver crucible. By this operation it becomes perfectly pure.

' 520. Jargonia on calcination assumes a white colour. It feels rough like silice; is tasteless; and is insoluble in water. Its specific gravity is at least 43000.

' 521. Jargonia by itself is infusible to the blow-pipe; but with borax it melts, and forms a transparent colourless glass,

' 522. The microcosmic salt, or fusible salt of urine, and the alkalies, have no action on jargonia. Precipitated from it's solutions by the caustic alkalies, this earth contains a great quantity of water, which imparts to it the semi-transparency of horn. In this state it appears like gum-arabic, by it's light yellow colour, and by it's fracture and transparency.

' 523. Jargonia is capable of uniting with carbonic acid, though Klaproth has erroneously affirmed the contrary. It unites also with sulphuric acid, and nitric acid. From this last acid it is precipitated by the alkalies, and the six other primitive earths.

History of Russia, from the Foundation of the Monarchy by Rurik, to the Accession of Catherine the Second. By W. Tooke, F. R. S. Member of the Imperial Academy of Sciences, and of the Free Economical Society at St. Petersburg. 8vo. 2 Vols. Longman and Rees. 1800.

MR. Tooke has had, in the execution of the present work, many peculiar advantages. No satisfactory or systematical history of Russia had appeared in the English language, and he has not therefore been liable to the danger of competition. He was a complete master of Russian literature in its native tongue; he had access to the libraries and archives where records were preserved; and he must have derived very material assistance from the numerous historians in other parts of Europe that have written since the memorable era of Peter the Great. Previously to that epoch the sources of historical information respecting the vast empire of Russia, were few and confused. But when that great legislator and conqueror rescued his country from ignorance, obscurity, and contempt; when he distinguished it by a name among the nations of the world, the records of its glory began to multiply, and minute enquiries were made into its antient state. The original manners of the inhabitants were investigated with success, and in many instances illustrated with ability; events were ascertained which were either unknown or doubtful before, and several persons of pre-eminent talents devoted their labours to methodize a subject which had been almost universally neglected. It has been justly observed by an ingenious writer—"So little were the limits of Russia known in the last century, that when in 1689 the Chinese and the Russians were at war, and their respective sovereigns sent ambassadors to meet about three hundred leagues from Pekin, on the frontiers of both countries, for the purpose of adjusting their differences; the whole was treated in the most enlightened part of Europe as a ridiculous fable." The Emperor Peter appeared soon after on the scene, and he created a people.

The author proposes to himself, in the course of his narrative, to resolve the following inquiries—"What was the beginning of this mighty empire; what fortunes have befallen it; and how has it arrived at its present height?"—In answering these natural and important questions, he has faithfully represented the leading events that have had any influence on the empire; he has carefully depicted the state of manners in gradual progression; and he has judiciously compressed the earlier accounts by rejecting all idle tales and legendary absurdities, while he only notices those transactions which have been collected from native chronologists and other primitive sources. The antient history of Russia, though destitute of many striking and interesting events, possesses, as it is here related, the merit of fidelity; and Mr. Tooke does not adduce any fact of moment for which he cannot refer to unquestionable authorities.

Of the state of manners and culture among the Russians in the sixteenth century we select a few instances:—

'The houses were in general of timber, and as badly constructed as I have already described them; only in Mosco and other great towns were a few buildings of brick, 'That

‘That contempt for the female sex, which is invariably a characteristic of a want of civilization, was conspicuous among the Russians. The women were kept in a perfect state of bondage, and it was thought much of, if a stranger were only permitted to see them. They did not even dare to go often to church, though church-going was always such a mighty business among these people; it was required that they should be constantly within doors, and should very seldom enjoy the fresh air.

‘The men of the middle ranks always repaired about noon to the market, where they transacted their business together, talked over public affairs, and went to the courts of judicature to hear the causes that were going forward. This was undoubtedly a practice productive of much good, as the inhabitants of the towns by this means improved their acquaintance, bartered their ideas and knowledge with one another, and the patriotic affections were nourished and invigorated.

‘In agreements and bargains the highest asseverations was: “If I keep not my word, may it turn to my infamy!” a custom extremely honourable to the Russians of those days, as they held the disgrace of having forfeited their word to be the deepest degradation of the man.

‘Though the wife was so dependent on the husband, the child was still more on the father. He might even sell his children.

‘Servants and masters, as we have already seen, entered into a contract on the terms of their connection, and deposited it in court. If the master broke the contract, the servant might lodge his complaint.

‘The single combat still continued to be the last resource in deciding a cause, to which the judge consented when he knew not how else to determine. But duels out of court were strictly prohibited, and where one was killed, the slayer was punished like other murderers. The taking personal vengeance was forbidden by the laws under pain of rigorous punishment.

‘The nobles were universally soldiers, and were obliged to appear when summoned to war.

‘The boors, till the end of this century were still not bound to any particular master. The boor tilled the ground of a nobleman for a certain time, on stated conditions. Either he got a part of the harvest, and the produce of the cattle, a portion of wood, hay, &c. or he worked five days for the master, and on the sixth was at liberty to till a bit of ground ceded to him by his master. At the expiration of the term either party might give up the contract to the other, the boor remove to another master, and the master dismiss the boor that did not suit him.

‘Hence, however, inconveniencies arose, particularly on the establishment of a regular army, when the nobleman no longer went to battle with his people and maintained them, but a stated number of troops were raised, and a capitation tax imposed. The nobleman paid for his lands, and the boor for his house; but as the boor lived here perhaps to-day, and shortly after in another part of the empire, he might cause a diminution of the taxes to the government by changing his place of abode. This institution likewise excited great murmurs, because one master might easily find means of enticing away boors from another.

‘In order to remedy these disagreeable consequences, tzar Fedor, on the advice of Boris, in 1595, forbad the strolling about of the boors, and reiterated the interdiction in 1597. Boris, however, afterwards restored to the boors their former privilege, as the new law appeared to lead to vassalage. Schuiskoy resolved to take a middle path between the old regulation, when the boors were entirely free, and the more recent one, by which they were bound to a certain piece of land, and to one master for ever. But in his turbulent reign nothing determinate was brought to effect; and a systematic vassalage of the peasantry now became gradually prevalent in Russia, at a time when this blot upon humanity was effaced in the other countries of Europe, namely, at the beginning of the seventeenth century. That the vassalage, which was permitted towards the close of the sixteenth century, and at the opening of the seventeenth, had not only no beneficial effect on the culture of the people, but that it rather had a very prejudicial influence on it, is so manifest as to need no proof. The acti-

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vity and industry which the introduction of so many foreigners into the country was intended to rouse, would be naturally checked and impeded to an extraordinary degree by the permitted subjugation of the boors into slavery, and the national spirit again be depressed.

We shall pass over the antient history of Russia to come to the reign of Peter the First; and even here we are necessarily concise from the consideration that the great events of that period, and the character of the Czar, are too generally known to require any illustration of his good or bad qualities. Some anecdotes which are new will prove interesting to the reader. The violence of the Czar cannot be excused; his cruelties admit of no palliation; and Mr. Tooke strongly remarks, that "he sometimes did things which in any other man would have passed for acts of insanity." The mind recoils with horror and disgust at the following instance of barbarity:—

'The first insurrection occasioned by the general order to all Russians to leave off the custom of wearing the beard, was followed by the execution of about eight thousand persons. For containing such a great number of victims, the czar made choice of a spacious square adjoining to his house of Préobrajinsko, three versts from Mosco. The place was surrounded by palisades, through which it was easy to see what was passing within the inclosure; where, after placing a great number of balks and blocks, the wretches condemned to lose their lives were made to kneel at them.

'Several executioners were immediately employed in cutting off heads. Peter himself, with an axe in his hand, set the example to the executioners. Most of the czar's courtiers were eager to imitate him; and Mentchikof boasted afterwards that it was he who had cut off the greatest number of heads. A boy about twelve years old came and laid his neck on the czar's block. The prince, instead of chopping his head off, took him by the arm and shoved him away. The boy, without saying a word, went and placed himself at another block. The czar, perceiving this, advanced towards him, raised him up and put him away again. Presently after the boy returned to submit his neck to the axe. The czar then angrily asked him, why he persisted in wishing to have his head cut off? "Thou hast cut off my father's head, my brother's, and the heads of all my relations, who were no more guilty than I am," said the boy; "why shouldst thou not cut off mine?"—Peter made no answer, but ordered the boy out of the inclosure, threw down his axe, and went away.

'When M. Printz was at the court of Peter I. as ambassador from Prussia, that prince invited him to a grand entertainment; and after having drank, as usual, a great deal of wine and brandy, he sent to fetch from the prisons of Petersburg twenty of the strelitzes. Then, at each bumper, he struck off the head of one of these wretches. He proposed to the Prussian ambassador to exercise his dexterity upon them; but the ambassador declined the barbarous offer. What a spectacle, to see a tyrant, in the midst of his cups, amusing himself with cutting off the heads of a score of his unhappy subjects, while his base courtiers were getting drunk with him, and applauding the ferocity of such sanguinary pastime!

The different revolutions are described and accounted for with great clearness; but it is to be regretted that the author has not bestowed more attention on the gradual progress of commerce, literature, arts, and manufactures. His sketch of the city of Mosco forms the most entertaining part of the work, and is one of the most perfect accounts of the state of a metropolis in all its various branches with which we are furnished by any traveller in antient or modern times. Among the useful institutions at Mosco, that which provides for foundlings is entitled to particular notice. It is thus described:—

'The

‘The Foundling-House forms an elegant counterpart to the university. This beneficial foundation is continually increasing in stability and extent: a circumstance partly owing to the wise and well-digested plan on which it is framed, but partly likewise to the rare felicity of having had at its head, almost without exception, prudent and upright governors.

‘The habitations of the foundlings, their overseers, teachers, and nurses, the church, the magazine, breweries, bake-houses, kitchens, bathing-rooms, hospital-wards, &c. compose all together a little town; as the circumference of all these buildings comprises above three versts. These several buildings are substantial, commodious, and handsome. Only the district in which they stand, at the confluence of the Yausa and the Moskva, is damp and marshy. The internal disposition is excellent. The greatest cleanliness and order every where prevail; due instruction in every thing necessary for a burgher to know; the utmost attention and care, in regard to the health of the children, are the striking characteristics of this institution.

‘The empress takes upon her the chief inspection of the foundling hospital, and under her count Sievers directs the whole; an active and liberal nobleman, known in Europe chiefly by his embassy in Poland during the diet at Grodno. Under him is a council consisting of the chief director and three wardens. This council expedites every thing relative either morally or physically to the establishment. In subordination to it are the censor, the œconome, and the principal accountant. The censor is the chief inspector over the education and instruction; the business of the œconome and the principal accountant, is sufficiently clear from the names of their office. The funds of this institution are a lombard, a tax upon all public entertainments, as plays, Vauxhalls, &c. and upon cards, which are stamped by the foundling house. These two taxes are very productive. The house too has several manufactories, in which the work is performed mostly by foundlings.

‘Over the girls is a chief inspectress, under whom are the other inspectresses and nurses, as the girls and boys are kept carefully separate. Both the one and the other sex are divided into different ages. Each of these ages has its peculiar employments, pastimes, and lectures. The instruction in sciences and language is conducted by tutors both with the boys and the girls; but always apart. The latter are taught the feminine arts by women, and every age has an inspectress and a nurse, as the divisions of the boys are provided with their overseers and nurses. The whole number of the foundlings is upwards of five thousand. At every hour of the day and the night, children are admitted, without the least objection or inquiry. Nothing but a ticket is required, intimating whether or not the child has been baptized: and, if it has, signifying the name it received. Here are also wards properly fitted up for lying-in women, who are delivered by expert midwives free of all expence.

‘It is not to be described how much this convenient institution is frequented. Not only the fruits of forbidden intercourse are here deposited by high and low. but also numbers of indigent married persons, fearful that they may not be able to provide food and education for their children, commit them to the care of this charitable establishment, where they are not only maintained, but brought up to become useful members of society. Since the first institution of this hospital, a period of more than forty years, not one instance of child-murder has been detected in the whole circuit of Mosco.

‘A school of trade and commerce is connected with this establishment, which owes its foundation to the generosity of a wealthy proprietor of iron-mines, the late Prokopy Dimidof. A capital of two hundred and five thousand rubles was the fund which he presented to its endowment. In this school, a hundred sons of poor merchants are maintained, and taught from their earliest youth the business of the counting-house, and the languages of Europe. Several mercantile houses in Mosco have already been furnished with able clerks from this institution.’

It appears that the Russian stage is not in so contemptible a state as it is generally thought in this country. Many of the performers at Mosco are allowed to possess distinguished merit, and uncommon

mon attention is paid to the machinery, decorations, and costume of the theatre. We also learn that the popularity of Kotzebue's muse has been raised to a greater height than even in London and Paris. The native dramatic writers do not, however, seem to be numerous:—

‘Among the pieces represented, the originals are but few: most of them being translations from the Germans and English, particularly the former. The most favourite, besides the *Melnik* and the *Sbitenschtschik*, which have been already mentioned, are the *Nedorosl**, and the *Brigadier*, both by Van Wisin, and *Dmitri Samosvanetch*, the *False Dmitri*, by Kheraskof. This last is a tragedy, of which the plot is taken from the Russian history. The two pieces by Van Wisin are comedies, and admirably paint the national manners.

‘The translations that have been attended with most success at this theatre, are *Amilia Galotti*, *Miss Sarah Samson*, *Minna von Barnhelm*, *Clavigo*, *Beverley*, *Mariana*, and above all the dramatic productions of Kotzebue: *Menschenhass* and *Reue*†, the *Papagoy*, the *Kind der Liebe*, *Armuth und Edelsinn*, i. e. *Poverty and Generosity*, and *Die Lasterschule*, or the *School of Vice*, which are become the favourite pieces of the Moscovite public. These have all had a great run, and are still performed to such crowded audiences, that numbers cannot gain admission when a play of Kotzebue's has been announced. No dramatic poet, whether native or foreigner, has here ever attained such a height of celebrity as Kotzebue. His name is never mentioned in the politer circles without enthusiasm, and if that be the surest test of excellence, this writer must be a paragon of perfection. At any rate, it may suffice as a specimen of the taste of this capital in the department of the drama.

‘The ballet is deserving of particular notice, as being by no means of an inferior quality. It has gained considerably under the management of the ballet-master Pinucci, who has had it for some time. Both the male and female dancers are admirable; the scenery and decorations are good, and some by the famous scene painter Gonzaga, are real master-pieces. Occasionally, however, we are not entirely satisfied with the wardrobe.

‘The pit is here, perhaps, in many respects, one of the most polite that can be any where seen. The ears are never rent with those noisy marks of disapprobation, which do not correct bad actors, and which distress and overpower the inexperienced and timid. The bad or negligent performer is here never clapped; which is surely punishment enough for a sinner not quite incorrigible. He will doubtless take all possible pains to improve himself, that he may obtain a share in the triumphs of his colleagues, unless he be lost to all sense of honour and disgrace; and in that case all the hooting and hissing in the world will never amend him. He is either incapable or shameless, and consequently unfit for the stage. Even the clappings of approbation do not so frequently distract the attention as in many other theatres, and, which deserves to be noticed, are much oftener directed at the poet than at the performer. A shrewd remark, a witty repartee, or an affecting sentiment, is sure of being clapped, even though coming from the mouth of a very indifferent performer.

‘There is one thing for which both boxes and pit are extremely censurable; and that is, when the piece is not one of the most admired, so much talking is heard among the company, that nothing can be understood of what is passing on the stage. On similar occasions silence would be demanded in a peremptory tone at an English or a German theatre; but the Moscovites are far too polite for that.’

Among the popular amusements the *swings* must not be forgotten; and, according to Mr. Tooke, the national propensity to gaiety and diversion is very considerable:—

‘One popular diversion still remains to be mentioned, and deserves notice, as it is the principal amusement of all, during the hot season. I mean the *swings*

* *Nedorosl* signifies a minor, a pupil, or a lad; but throughout this play it seems to be the Spoiled Child.

† Performed on the English stage under the title of the *Stranger*.

in the easter week. These swings are constructed in various parts of the town, having about them kabaks, booths for puppet-shows, cook-shops, and the like : Podnabinsky, however, is the capital scene of this diversion. Here, in a spacious square between Zemlenoigorod and the suburbs, about thirty of these swings, roundabouts, and ups-and-downs are erected. It is at this joyful season that here the national propensity to frolicsome pastime is displayed by the populace to its full extent. Even the superior classes assemble here as spectators, and form a second spectacle extremely interesting. The numerous concourse of persons of all ranks, who in their elegant equipages drive slowly round the diverting spot, the good-humoured gaiety of the populace, the hearty satisfaction with which they enjoy these amusements, the striking singularity of the pastimes themselves, give these popular holidays so peculiar a character, that any observer, who would take the pains to study the nation in this giddy scene of their entertainment, might seize very strong lines for its delineation. He could not fail of catching the universal blithsomeness, with which old and young, childhood and hoary age are animated, and which here is not quickened by a momentary impulse, but is only elevated and placed in its most agreeable light by a congenial opportunity. He will remark the spirit of courtesy and gallantry, which exhibits itself in a thousand little touches, as an etching in the national character by no means indifferent. Here a couple of beggars, whose tattered garments scarcely afford them a covering, greet one another in the most complimentary and respectful manner ; a long string of questions concerning their mutual welfare begins the dialogue, which likewise concludes by a polite embrace. There a young fellow offers to hand his girl, glowing with paint and brandy, into the seat in which both of them are presently mounted in the air. Even in those superior regions his tenderness does not forsake him. At every anxious agitation of his lady he throws one arm about her waist, that with the other he may shew his ease and security by expressive pantomimical gesticulations.—Only one step farther, and the eye fixes on very different scenes. The same people who were before employed in such friendly salutations, are now engaged in a dispute which exhausts the prodigious treasures of Russian scurrilities. All that is degrading and exasperating to human nature finds a denomination in this energetic language ; and yet the clamorous disputants never lose their temper. Using the most furious gestures, exerting their throats to the utmost pitch of vociferation, amidst a profusion of the most abusive epithets, they suddenly get so close that their beards almost touch—yet without ever coming to blows. The police, well knowing that there is no danger of life or limb in these fierce debates, cools the heated parties by a shower directed at their heads from a fire-engine, always kept in readiness on these occasions, and found by long experience to be the best instrument for quelling a riot as well as for quenching a conflagration. The whole quarrel is terminated in an instant, a general shout of hootings and laughter bursts from the by-standers ; and the disputants are now running arm in arm to the nearest public house to cement their renovated friendship with a glass of brandy.*

This is certainly the most valuable work respecting Russia, as to authenticity of document, and novelty of matter, which has been published in the English language. The author has not indeed much attended to perspicuity of arrangement and to elegance of expression ; but his information is always useful, and his diction generally simple and energetic. He has embellished his publication with a pleasing variety by inserting the preliminary dissertations on the language and religion of the Aborigines, the sketch of Mosco, the learned disquisition on the principality of Tmutarakan, with the description of St. Petersburg, and other cities conquered from the Swedes.

Exclusively of the archives and records which Mr. Tooke has had an opportunity of consulting, he has derived many essential advantages from the celebrated chronicle of Nestor, which closes with the
year

year 1115, and was published at Petersburg so late as 1767, from the Chronicle of Nikon; a variety of Russian authors of an early period; Baron Strahlenberg's account of the Russian empire; Voltaire's history; Manstein's historical, political, and military memoirs; Marbault's Essay on the Commerce of Russia; and the Monthly Journal of Busse.

The work is embellished with plates representing likenesses of the successive sovereigns, engraved from medals that were struck by order of Catherine the Second.

ΚΑΣΣΑΝΔΡΑ ΨΕΥΔΟΜΑΝΤΙΣ. By (Fra Gli Arcadi) Aurisco
Geresteo. 5s. Boards. Hurst. 1800.

THE best insight we can give into the object of this playful production is an extract of the dramatis personæ, the place where the scene is laid, and the beginning of the first scene:—

* DRAMATIS PERSONÆ.

* HOMER (*muta persona*)
CASSANDRA.
Chorus of Egyptians.
ACHILLES.
HECUBA.
HELEN.
PARIS.
PRIAM.
THE PARCÆ.
BUONAPARTE, and his wounded
Egyptians.

MARSEILLOIS.
LYNCEUS.
ZOILUS.
Chorus of Critics.
THE PROPHET.
Chorus of Poets.
HECTOR.
ÆNEAS.
LAOMEDON.
Chorus of Grecians and Trojans.

* SCENE, HELL.

* HOMER, attended by his *Valets-de-Chambre*, DAURAT, CESAROTTI, POPE, and an εἰδωλον. DAURAT plucks the straggling Hairs from the Bard's Chin, kisses them as divine, and lays them by carefully; part on the History of SAMPSON's Lock in a Family Bible; part among the Leaves of Homer hebraizing. CESAROTTI turns the Bard's Robe inside out, cuts out the Spots and Stains with a Venetian Stiletto, and patches it with the old Remnants of Bajutes and Dominoes, and the *roba Arlechinnesca del teatro di Padoua*. POPE and the εἰδωλον quarrel about the Propriety of the Dress the Bard is to wear for the Day; the former offers him a light gay silken Gown, approved of by twelve Master Tailors, and descants considerably, in *Alexandrine Rhymes*, upon the antique clumsiness of the Archipelagic Robe. The εἰδωλον damns him for a Fool, presents the Bard with his every-day Coat, and points to MILTON and OSSIAN.

* To them enter CASSANDRA, δυσασθμαινων.

* CASSANDRA.

* Weep, bard divine! Oh! weep, thine honours lost—
Hark to yon shrieks on Charon's Stygian coast—
Haste—rouse the magic of thy heav'n-born lyre,
And charm to silence yon dread prophet's ire.—
Dauntless he stands, and thunders fate's decree,
That Troy, from Lethe rescued once by thee,
Shall die unpitied—all its glorious fame
To Troy unborn shall bow, and Egypt's better claim.

We, at the shiv'ring call, these realms must leave,
 All former horrors in our turns to brave :
 Gods, heroes, heroines, fathers, mothers, all
 Must act their parts in Memphian Ilium's fall.
 And I, (who scorn'd Apollo's bribe divine,
 Dishonor'd once at Pallas' sacred shrine)
 Transported to Egypto-Trojan plain,
 Must yield to Ajax' brutal lust again.—
 Hard ! to my spouse two royal youths I bare—
 Save me from twins in vile Egyptian air.—
 One comfort only soothes the coming pain,
 Grecians and Gods must feel their woes again.'

The prophet alluded to seems to be Mr. Bryant, author of a well-known dissertation relative to Troy.

Amidst the medley, of which the present production consists, Buonaparte and Mr. Bryant appear to be alternately the objects of satire. The former is represented descending into Hell for the purpose of raising recruits ; and Mr. Bryant repairs to the same place for the purpose of satisfying his doubts relative to the existence of Troy, whilst the Trojans are frightened by the prophecy of Cassandra, that they shall again be compelled to revisit the Earth and renew their former actions.

It may not be unamusing to read Buonaparte's address to the inhabitants of the infernal regions :—

‘BUONAPARTE.

‘Eternal Spirit ! behold their tears—
 Sheath'd be my sword,
 My tongue be mute,
 Unless the means to execute
 Be granted by thy potent word.
 Saw'st thou when, from darkest caves
 Of ev'ry foul seraglio,
 (Though Muftis damn'd me with their Prophet's curse,
 And from their Korans breath'd defiance)
 I gave whole lots of female slaves,
 From wan sterility and woe,
 To love unfetter'd and the blaze of day ?
 Yet nought these Memphian nymphs set free,
 Of stock heroic can produce,
 Fit for any warlike use,
 These twice ten tedious years.
 In future days, thy wond'ring eyes
 May see new Ptolomies arise,
 From such a blest alliance ;
 And Cleopatras fascinate
 Other love-sick Anthonies.
 But what with these have I to do ?
 Who, not for heav'n, procrastinate ?
 My projects present lives demand,
 Which, dauntless, on the scorching sand
 Of Egypt, can endure the toil
 Of warfare strange, and all the broil
 Of republican example.
 Oh view these sons of Troy and Greece,
 So fine and ample
 A specimen of sinewy pow'rs,
 That nought of earthly mould can be
 Compar'd to this fraternity.'

The

The language put into the mouth of the prophet may, perhaps, be equally entertaining:—

‘PROPHET.

‘Malicious shade! avaunt—thy tears
Will ne’er disturb Jove’s greater cares.
Troy and Greece! my story hear,
And banish all your groundless fear.
Arriv’d at Charon’s Stygian ferry,
And cramm’d on board his loaded wherry,
Much the bearded boatman sought
Of news from earthly regions brought,
And bade me unreserved tell,
The object of my trip to hell.
What sage, but willing would comply
With Charon’s curiosity?
I, in my turn inquisitive,
Besought him candidly to give
Whate’er authenticated note
Of Troy he knew; or anecdote
Of Homer’s country.—Who’d have thought it?
The stupid God knew nought about it.
Yet, not abash’d at my defeat,
I ’gan courageously to try
A question, that, (expounded by
The God’s infallibility,)
Would end the Trojan controversy.
“Ferryman!” I cried, “grammercy!
“In Paris’ days, thy shabby oar
“Hath suffer’d much in rowing o’er
“Each slaughter’d Greek and Trojan shade;
“O tell me, when each hero paid
“The price of dreary transportation,
“The superscription of what nation
“Their unnumber’d farthings bore.
“For, hear me, God! thy wond’rous store
“Of copper riches can decide
“If Troy be Phrygia’s or Egypt’s pride.”
But Oh! how wild my form he gaz’d,
And swore, that hell with tortures blaz’d
So hot, that every obolus
Was spent in cooling liquors spirituous.
So vex’d, so foil’d, I loud implor’d
The counsel of my honor’d bard.
“Where’er thou dwelst, and, kindred spirits among,
“Roll’st the full tide of melody along,
“To thee, and all thy wond’rous lore I fly—
“Whether adult’rous Helen fir’d her Troy,
“Near Ida’s rivers or Egyptian Nile;
“Restore me, proud with *truth*, to blest Britannia’s isle.”
Thee, prophetess! midst willows dank,
On Styx’s crouded bank,
I mark’d deforming my momentous pray’r,
I mark’d thy strange enthusiastic air,
And utt’rance wild of thy prophetic pow’rs,
Disturb thy Trojan hordes and Orcus’ peaceful hours.’

To give a discriminative character of the present production is a task by no means easy. It is evidently the composition of a man of considerable talents, and abounds in wit, humour, and elegance of expression.

A Call

A Call for Union with the Established Church, addressed to English Protestants. Being a Compilation of Passages from various Authors, selected and published by George Isaac Huntingford, D.D. Warden of St. Mary's College, near Winchester. 8vo. Cadell and Davies, &c. 1800.

WE have been much disappointed by the manner in which the subject of the present tract is treated. The title page was, indeed, calculated to damp our expectation; but it was still to be presumed the reverend author would have given to the world, at least, a connected work upon so important a theme. We are supplied, it is true, with extracts from many estimable writers; but they are introduced without arrangement, and remain in an abrupt and disjointed state.

Having spoken, in the outset, of the machinations carried on by the enemies of Christianity, the author proceeds to propose the Union:—

‘And how do they labour to effect this most ruinous of all destructive machinations? Those, who are not in open arms against us, have recourse to arts, which perhaps from their secrecy are more formidable than open arms. By correspondence, by societies, by leagues, by fraternities, they connect themselves to each other throughout the kingdom, and thus make the Cause of Impiety one Common Cause.

‘By what means can this atrocious Combination be defeated? Our enemies point out the only Means. Let us in one particular be instructed by them. As they are joined together to overthrow Christianity, let us be united in Support of our Religion.

‘Yes, my Friends, my Brethren, my Countrymen, it is by **UNITY**, and **UNITY** alone, that, under the Blessing of a gracious God, we can frustrate the insidious and subtle schemes of those, who are sworn to blot out the Christian Name from off the earth.

‘That “all who profess and call themselves christians, may be led into the way of truth, and hold the faith in **UNITY** of Spirit, in the bond of peace, and in righteousness of life;” that “all who confess God’s holy name, may agree in the truth of his holy Word, and live in **UNITY** and godly love;” are among the subjects of earnest supplication, which are constantly offered by the Established Church. Such is the charity and such the piety, in which these sentiments are conceived and expressed, that every Christian, who acts consistently, will at once accord with them.

‘And why not accord with the other prayers of the Established Church? They are all composed with the same zeal for the glory of God, and the same regard for good-will towards Men.’

The praise of the liturgy established in the church of England, and an exhortation to conform to it, conclude the very brief Call of the reverend author, who only assumes the title of editor, when he immediately presents us, in separate and unconnected sections, with extracts from Sherlock, Hascard, Hoadley, Claget, Beausobre and L’Enfant, Jeremy Taylor, Hall, Wilberforce, Chillingworth, Tiltonson, Stillingfleet, and Hooper, which fill 140 pages of the volume,

lume, with scarcely any remark from Dr. H. In what he calls the Conclusion of the Editor, indeed, he continues to exhort to union, answers several supposed arguments urged by dissenters in favour of separation, and delivers a warm panegyric upon the established church, its ordinances and prayers.

The substance of Dr. H's opinions upon this subject may be seen in the two following extracts:—

‘ If we pretend to be religious, and yet shew not that we are so, by any acts of external worship, we make religion to be, not what it should be, and what it is, a practical duty; but what it should not be, and what it is not, a matter of abstract and barren speculation. This applies equally to a nation, as to an individual. Therefore some forms, by which acts of external worship may be discharged, are nationally requisite.

‘ Such forms being of public concern, should be settled by public authority; that authority being itself guided by the rule of our faith, the Holy Scriptures.

‘ It is the blessing of Englishmen to live in a nation where all this has been done, after a comprehensive, edifying, pious, and truly christian manner; a manner too, which is a merit of no small estimation, suited to the capacity and adapted to the frailty of men devout indeed, but still infirm and imperfect.

‘ He who conscientiously seeks the glory of God and the public virtue of his country, scarcely allows himself to think it a matter of mere choice; but rather deems it a point of moral obligation to acquiesce in forms thus authoritatively, scripturally, and fitly settled. For with him, it is a civil and social duty; and as the discharge of civil and social duties is no inconsiderable part of religion, so far it is a religious duty; that all, who live in a country the laws of which are founded on reformed christianity, should obey those laws in their positive institutions of sacred ordinances, not inconsistent with the Word of God, as explained in the reformed church. With him, it is also a duty of respect and veneration towards the first teachers of christianity among the Gentiles, that we should not, on slight grounds and for reasons insufficient, depart from usages primitive and apostolical in affairs of church-appointment and church-government, more especially when those usages are sanctioned by the laws of the land, and are interwoven with them, as being most conducive in *this* nation to the order and decency of national religion.’

Admitting, in the most unqualified sense, the good intentions of Dr. H. we do not think his arguments the best calculated to increase the number of sincere converts to the tenets and ordinances of the church of England; and we are compelled to observe, that the reasoning contained in the last extract rather tends, upon the face of it, to encourage an adherence to outward form when the heart is estranged, than a conscientious and true conviction.

German Theatre. No. III. Lovers' Vows; or the Natural Son. A Drama. In Five Acts. Translated from the German of Augustus Von Kotzebue. By Benjamin Thompson, Esq. 12mo. 1s. 6d. Verner and Hood. 1800.

No. IV. *Otto of Wittelsbach; or the Cholevic Count. A Tragedy. In Five Acts. Translated from the German of James Marcus Babo.*

No. V. *The Indian Exiles. A Comedy. In Three Acts. Translated from the German of Kotzebue.*

No. VI. *Count Benyowsky; or the Conspiracy of Kamtschatka. A Drama. In Five Acts. Translated from the German of Kotzebue.*

WE have already noticed, at some length, the magnitude of the present undertaking; and its importance with respect to the state of dramatic taste in this country, and the interests of literature in general. It remains for us to consider the manner in which it is conducted; and we are enabled to state, after a very minute consideration of the four pieces now subject to our review, that Mr. THOMPSON continues to support, with undiminished merit, the reputation which he justly acquired by his two preceding numbers, the translations of *The Stranger* and *Pizarro*. The advantages resulting from the execution of the work by one person, eminently qualified, as Mr. Thompson is, for the task, by his perfect knowledge of the German, and his general literary attainments, are very considerable. We shall not have to regret any material difference of talents in the successive versions; for each, being the production of the same pen, must possess equal claims to public patronage, unless distinguished by advantages that are purely casual, and indeed unaccountable. The same mind cannot, and perhaps will not, always exert itself in the same way. But we are certainly justified in expecting from one translator of acknowledged merit more uninterrupted excellence than from many whose various powers must naturally produce inequality of execution. This argument, however strong in itself, might be rendered more forcible, were we to adduce in support of it Mr. Thompson's undisputed superiority over all his contemporaries in his translations of the German dramatists.

NO. III. *LOVERS' VOWS; OR THE NATURAL SON*, is too generally known to require any comment. It has rivalled the *STRANGER* in popularity on the stages of Vienna, London, Paris, and Petersburg; and almost every frequenter of our theatres is conversant in its plot, characters, and sentiments; its merits and defects. The scene in which the *eclaircissement* takes place between Baron Wildenhain and Frederick may be considered as an impartial specimen of the fidelity and elegance of Mr. Thompson's version.

' *Baron.* Go, young man, and Heaven's blessing be with you! I have sent to your mother, and find she is better. For her sake I pardon you; but take care you do not again commit such an offence. Robbery is but a bad trade. There is a louis-d'or for you. Endeavour to earn an honest livelihood; and if I hear that you are sober, diligent, and honest, my doors and my purse shall not be shut to you in future. Now go, and Heaven be with you!

' *Fre.*—(*Takes the louis-d'or.*)—You are a generous man, liberal in your charity, and not sparing of your good advice. But allow me to beg another, and a still greater favor. You are a man of large property and influence. Procure me justice against an unnatural father.

' *Baron.* How so? Who is your father?

' *Fre.*—(*With great asperity.*)—A man of consequence; lord of a large domain; esteemed at court; respected in town; beloved by his peasants; generous, upright, and benevolent.

' *Baron.* And yet allows his son to be in want?

' *Fre.* And yet allows his son to be in want.

' *Baron.* Why, yes, for a very good reason, I dare say. You have probably been a libertine, and squandered large sums at a gaming-table, or on some mistress, and your father has thought it advisable to let you follow the drum for a couple of years. Yes, yes. The drum is an excellent remedy for wild young rakes; and if you have been one of this description, your father has, in my opinion, acted very wisely.

' *Fre.* You are mistaken, my Lord. My father does not know me, has never seen me; for he abandoned me while I was in my mother's womb.

' *Baron.* What?

' *Fre.* The tears of my mother are all the inheritance he bestowed upon me. He has never enquired after me—never concerned himself respecting me.

' *Baron.* That is wrong—[*confused*—]very wrong.

' *Fre.* I am a natural son. My poor, deluded mother educated me amidst anxiety and sorrow. By the labour of her hands she earned as much as enabled her, in some degree, to cultivate my mind; and I therefore think I might be a credit to a father. But mine willingly renounces the satisfaction and the pleasures of a parent, and his conscience leaves him at ease respecting the fate of his unfortunate child.

' *Baron.* At ease! If his conscience be at ease in such a situation, he must be a hardened wretch indeed.

' *Fre.* Having attained an age at which I could provide for myself, and wishing no longer to be a burden to my indigent mother, I had no resource but this coat. I enlisted into a volunteer corps—for an illegitimate child cannot obtain a situation under any tradesman.

' *Baron.* Unfortunate young man!

' *Fre.* Thus passed my early years, in the bustle of a military life. Care and sorrow are the companions of maturer years. To the thoughtless youth nature has granted pleasure, that he may strengthen himself by the enjoyment of it, and thereby be prepared to meet the care and sorrow which await him. But the pleasures of my youth have been stripes; the dainties I have feasted on have been coarse bread and clear water. Yet, what cares my father? His table is sumptuously covered, and to the scourge of conscience he is callous.

' *Baron.*—(*Aside.*)—His words pierce to my heart.

' *Fre.* After a separation of five years from my mother, I returned to-day, feasting on the visions of anticipated bliss. I found her a beggar on the highway. She had not tasted food for four and twenty hours—She had no straw to rest her head upon—no roof to protect her from the inclemency of the weather—no compassionate fellow-creature to close her eyes—no spot to die upon. But what cares my father for all this? He has a stately castle, and reposes upon swelling beds of down; and when he dies, the Pastor, in a funeral sermon, will descant upon his numerous Christian virtues.

' *Baron.*—(*Shudders.*)—Young man, what is your father's name?

' *Fre.* That he abused the weakness of an innocent female, and deceived her by false vows; that he gave life to an unfortunate being, who curses him; that

he has driven his son almost to the commission of parricide—Oh, these are mere trifles, which on the day of retribution may be paid for by this paltry piece of gold.—(*Throws the louis-d'or at the Baron's feet.*)

Baron.—(*Almost distracted*)—Young man, what is your father's name?

Fre. BARON WILDENHAIN!—(*The Baron strikes his forehead with both hands, and stands rooted to the spot. Frederick proceeds in most violent agitation.*)—In this house, perhaps in this very room, did you beguile my hapless mother of her virtue, and beget me for the sword of the executioner. And now, my Lord, I am not free—I am your prisoner—I will not be free—I am a robber. Loudly I proclaim I am a robber. You shall deliver me over to justice. You shall accompany me to the scaffold. You shall hear the priest in vain attempting to console me, and inspire my soul with hope. You shall hear me, in the anguish of despair, curse my unnatural father. You shall stand close to me when my head is severed from my body, and my blood—your blood shall besmear your garments.

Baron. Hold! Hold!

Fre. And when you turn away with horror from this spectacle, you shall behold my mother at the foot of the scaffold, and hear her breathe her last convulsive sigh.

Baron. Hold, inhuman as thou art.

NO. IV. OTTO OF WITTELSEACH, from the German of Babo, abounds in many striking instances of the extraordinary beauties, and as extraordinary defects, of the German theatre. Elevated by the most masterly effusions of natural passion, it at the same time exhibits trivial faults, with which the laboured and cold play-right of mediocrity cannot be reproached. The character of Otto is very finely delineated; and the author displays many traits of deep and affecting discrimination, for which the muse of Schiller has been long celebrated. This is one of the few tragedies of modern Germany, in which the laws of moral justice are strictly observed.

NO. V. THE INDIAN EXILES is the same comedy as that entitled *The East Indian*, translated by Mr. A. Thompson, the author of "*Whist*," and reviewed in our publication of October last. Mr. B. Thompson's translation appears, however, to be executed from a more recent edition. The fable is extremely defective in interest; and KOTZEBUE's ignorance of English customs and manners is very glaring. It forms, indeed, a singular contrast to the pathetic writings of the author; and has been judiciously introduced into the series of dramas, in order to give a just idea of the whole.

NO. VI. COUNT BENYOWSKY; OR, THE CONSPIRACY OF KAMTSCHATKA. This drama had also been translated by the Reverend Mr. Render, of the University of Cambridge; and though he has faithfully adhered to the meaning of the original, his performance is inferior to that of Mr. Thompson; which is equally faithful, less diffuse, and more exactly formed according to the English idioms. The plot possesses no inconsiderable portion of interest; the characters are strongly marked; and the bursts of varied passion succeed each other with surprizing rapidity. To the morality of the play many solid objections may be stated; particularly with respect to the conduct of Athanasia, who sacrifices all sense of female delicacy, and of filial affection, to her love for Benyowsky. The genius and judgment of Kotzebue have perhaps never been more happily exemplified in his knowledge of the workings of the human heart,

heart, and the art of producing stage-effect upon the bosom of an audience, than in the following passages :

‘ *Ben.* At length the morning dawns. At length the sun casts a glance upon Kamtschaka; a glance, cold and comfortless as my wretched fate. Where are you, ye gay visions of my early youth? I am forsaken—left to solitary, gloomy meditation. No voice whispers at the side of my couch, “Hist! He sleeps.” No tears will ever drop upon my grave, declaring, “Alas! He is dead.” No one hates me—no one loves me—and am I still alive? A knife, and a lance, a sword, and a gun, have been given to me, and am I still alive!—Quick let me break these bonds, and burst from my confinement! My soul is free, and does not own the power of chains. Alas! I am restrained by *Hope*, that daughter of the jailor, who plays the wanton with every prisoner. The dagger drops from my hand, and I sink into her arms.—(*A pause.*)—Fool that I am! I am a child in leading strings. Hope is but a doll, with which children of a larger growth play till they reach the grave, that they may not lament their misfortunes. Begone! Me thou shalt not deceive. I am a man. To what power will my spirit stoop? Who is lord over my existence? but the Almighty—and myself?—(*He spies a knife upon the table. With a look of horror and desperation he rivets his eye upon it. Suddenly he stretches forth his hand, and seizes it. Irresolutely he raises his arm to stab himself. He gazes alternately at the knife, and towards Heaven. His hand slowly sinks upon his knee. He throws his other arm upon the back of the chair, and rests his head upon it, when a miniature set in diamonds drops from his hair. He starts up alarmed, snatches it, and gazes intently at it. By degrees sorrow glistens in his eyes, and he exclaims,*)—*Emilia!* My wife—(*He throws the knife away.*)—*Thou have I preserv’d. Of thee my rapacious foes have not deprived me. In my hair I hid thee—and in my heart. Emilia, the globe lies between us, but God and love know neither space nor time. I will live for thee. For thee I will fight, and defy a host of combatants. This picture shall be my shield, my talisman. When real love inhabits a heart, fear is a stranger, and guilt a cast-off servant. Oh, gentle Hope! return, and associate with thy sister Love. Never part again, sweet enchanting pair. Emilia loves me—my wife loves me—It matters not whether a wall or a quarter of the world divides us. At this very hour she is perhaps praying for my deliverance, while a suckling hangs upon her arm, and lisps the name of father. Live, Benyowsky, live! Thy life belongs to her and him.*

‘ *Enter CRUSTIEV.*

‘ (*Benyowsky hastily conceals the picture.*)

‘ *Crus.* Good morning, friend and brother—(*They shake hands.*)—I ask not how you have slept, for we were only separated by a slight partition. I heard you pacing to and fro, throughout the night, and as I lay, I groaned in unison with you.

‘ *Ben.* Forgive me, good old man, if I disturbed you. Time and custom will soon teach me how to bear the want of rest myself, without infringing upon yours.

‘ *Crus.* Sleep is not always rest, and hapless is the wretch whose only rest is sleep. You yesterday mentioned a few words respecting the possibility of escape. You seemed inspired by the hope of a happier futurity. My heart caught the spark, and burst into a flame.

‘ *Ben.* It is a flame without fuel.

‘ *Crus.* How! Think you it will be soon extinguished.—(*With solemnity, and in a lower tone.*)—No. For three-and-twenty years, the project has been ripening in my mind. It has ripened slowly, like gold in the bosom of the mountains. Much have I prepared. Much more is done—much still remains to be done. Twenty men have sworn fidelity to me. They are well prepared, for they are armed with courage, understanding, experience, and determination. In one respect, and in one only, are we wanting. In none have I found the real spirit of a leader. One man is tickled by ambition. Another, though in slavery, boasts of his birth and rank. A third has no idea of a firm, well-regulated association. A fourth would to-morrow execute the

project, and on the succeeding day consider of the means. In short, every one is tolerably adapted for the situation he at present holds, but in no one can I discover the stamp of a truly great spirit. We have abundance of wheels, but no main-spring.

'Ben. You yourself——

'Cruz. I know myself. The boy may become an enterprising youth, but the greybeard can never act with the energy of man. Let me have time to survey a thing on every side, and my courage often equals my experience. But when sudden dangers surround me like repeated flashes of lightning, when years depend upon a minute—when I must instantly determine thus or thus—then am I overpowered, irresolute, powerless.

'Ben. And were you to find the man whom your imagination has depicted, what reliance can he place upon a horde of criminals? They are rash, but not courageous; daring, but not magnanimous. Their resolution is intoxication, and at the decisive moment its effects would fall upon their nerves. Who would be surety for the fidelity of men like these?

'Cruz. I—and their misery. Shall I describe to you the latter? I will: for, unless you release them from it, your destination is the same.—(*With increasing energy.*)—Believe me, all who dwell here are not criminals. One hasty expression has doomed many a wretch to perish here. Miserable is the criminal—but far more miserable he whom indiscretion only has loaded with the chains of slavery. Bowed to the earth by agony and penitence, he lands on these inhospitable shores, and penury steps forth to welcome him. Countenances, on which justice, and often nature, has stamped the mark of guilt, scowl at his approach. In vain does he seek a friend. In vain does he attempt to recall the pleasing visions of his former days: or, if he can recall them, what do they avail? To him who hopes, they are a cordial: to him who dares not hope, they are a torture. Industry and perseverance but prolong his misery. He is not allowed to possess any property, and every villain may plunder him with impunity. He must patiently endure oppression; for if his spirit, roused by injurious treatment, dare assert the rights of nature, the laws of the great Peter decree that he shall be the prey of dogs. Banished from the reputable part of society, reduced to every slavish and disgusting employment, fed on dried fish, and almost daily doomed to feel the scourge—Oh, what a wretched, wretched picture! Health affords him no delight. When sickness assails him, he is devoid of every consolation; when death overtakes him, he is forsaken by the world, ere he has left the world. In a dreary desert his last groan dies away, and the dews of death remain upon his clay-cold brow, unwiped by any friend. Days and weeks creep slowly after each other, and the victims of despair perish imperceptibly. Putrefaction alone enforces from tyranny the last favour of being buried in the snow.

'Ben. Hold! Thou wouldst murder me by slow poison. Lend me a dagger.

'Cruz. Many a victim of despair has here plunged the dagger into his own heart—and his executioners have laughed. No one has yet indulged the hope of tasting liberty, without having recourse to the compassion of death or princely power. No one has yet anticipated freedom by means of united prudence, courage and determination. For thee was reserved this glorious anticipation—this glorious achievement—for thee, Count Benyowsky—Hungarian magnate—husband—father—hero!

'Ben. (*With ardour.*)—I am ready. Speak! What can I do? What dost thou wish that I should do?

'Cruz. Age has but words—manhood is rich in action.

'Ben. Thou hast poured oil enough into my glowing breast. I pant for action. What shall, what can I do?

'Cruz. Release thyself and us.

'Ben. Here is my arm. Lend me thy head.

'Cruz. Nature has formed thine own to govern. Thou hast no need of my wisdom; but my caution shall ever wait at thy side.

'Ben. Yet how is this? As yet I am in the dark. The power of man is united with all-powerful nature in opposition to us. On one side desert wastes, and boundless fields of snow; on the other, unknown seas divide us from the habitable

table world. Without a ship, without a pilot, without arms, without provisions, how long can we struggle? If we be free to-day, to-morrow we must die.

'*Crus.* Die and be free! Is not that far preferable to the description I have given of our present situation? The game we play at has every advantage. Much may be gained—life only can be lost.

'*Ben.* Thou art right, old man. Let me examine the interior of thy daring project.—(*Crustiew opens a small closet, takes out a book, and presents it to Benyowsky, who opens it, and reads,*)—"Anson's voyage round the world." In what respect will this assist us.

'*Crus.* The name of Anson is the name of a friend. On my arrival the barbarians ransacked all my pockets. My purse, which contained but little, became their booty, as well as several other trifles. I trembled; they laughed at me with exclamations of derision. The blockheads knew not that I trembled for the safety of my books. Three friends have, with fraternal affection, accompanied, and, in some measure, consoled me during my long captivity. These three are *Anson*, *Plato*, and *Plutarch*. To the second I am obliged for my belief in heaven, for my reliance on a happier futurity. The third has made me acquainted with the heroes of antiquity, and has taught me to feel the energetic dignity of man. To hope—Oh, Benyowsky! to hope—(*pointing to the book*)—The first has taught me—the undaunted, noble Anson!—

'*Ben.* How so?

'*Crus.* (*With youthful ardour.*)—Flight! Flight to the Marian Islands! The possibility of this Lord Anson has developed. Tinian—an island, which is like a paradise on earth—blessed with a mild climate—harmless inhabitants—wholesome fruits—peace—liberty—contentment—happiness! Oh, Benyowsky! Benyowsky! save thyself and us.

'*Ben.* With astonishment and rapture I look up to thy gigantic mind. Thy hand! I will execute thy great design, or perish in the attempt. With this hand I devote to thee my life. Nothing can release me from my vow, but death or liberty. Embrace me as Misery and Despair embrace each other—embrace me as thy brother.

'*Crus.* Pardon me. You are our leader.—(*He kneels.*)—I swear to you submission and fidelity.

'*Ben.* (*Sinking upon his neck.*)—I will reward this confidence—I will conquer or die. But if I fall, by him who made me, thou shalt quake, Kamtschatka!

'*Crus.* Enough! Our brethren in misfortune, and in this union, are waiting for my signal.—(*He goes to the door, and several times pulls a rope suspended from above, on which a bell is heard.*)

'*Ben.* What are you doing?

'*Crus.* Come to the window. See! They crowd hither from all sides.

'*Ben.* (*Looking out.*)—Transporting sight! Thus does the wretch, whose vessel is about to shiver on the rock, gaze at his deliverers approaching from the shore.

Independently of the interest arising from the nature of this valuable undertaking, every possible exertion appears to have been made, on the part of the proprietors, to render it worthy of universal patronage, by a display of typographical neatness that is rarely to be found in similar works. Uncommon care has been taken to avoid mistakes and errata; and the plates, which represent some prominent action in each drama, reflect credit on the talents of the different artists.

An Account of an Embassy to the Court of the Teshoo Lama, in Tibet; containing a Narrative of a Journey through Bootan and part of Tibet. By Captain Samuel Turner. To which are added, Views taken on the Spot, by Lieutenant Samuel Davis; and Observations, Botanical, Mineralogical, and Medical, by Mr. Robert Saunders. 4to. Nicols. 1800.

FOR the high rank which this country deservedly holds among polished and enlightened nations, she is not a little indebted to that bold spirit of enterprize that has led to new discoveries, and furnished us with ample accounts of remote regions, of which our knowledge had been so imperfect as to have had scarcely any other effect than that of exciting unsatisfied curiosity. The Voyages of Anson, Cooke, and Vancouver, the Travels of Bruce and Parke, and the Embassy of Major Symes to the kingdom of Ava, may be ranked among the foremost in this class of useful undertakings. To these may also be added the Journey to the Court of Tibet which forms the subject of the work now before us, and was not the least important of those acts that distinguished the vigorous administration of Mr. Hastings in India.

Captain Turner, the author of this work, tells us, in his Introduction, that there was no direct communication between Bengal and Tibet until the year 1774, when Mr. George Bogle was sent to that country by the governor-general. The circumstances which gave rise to this mission were these:—The Raja of Bootan, in the year 1772, laid claim to the district of Cooch Bahar, which lies between Bootan and Bengal, and took possession of it with his troops. The British government found it necessary to repel this invasion. The Booteeans, though possessing great bodily strength and courage, yet having no other weapons than a bow, a short sword, and a falchion, were unable to resist the discipline, the artillery, and musquetry, of their antagonists, and were driven within their own confines. The Raja, alarmed for the safety of his dominions, applied to the Lama of Tibet, of which country Bootan is a dependency, and obtained his mediation for a peace.

Teshoo Lama, who was then regent of Tibet during the minority of the lawful Lama, wrote a very sensible and conciliating letter to Mr. Hastings, which led to the re-establishment of tranquillity between the British government in Bengal and the Raja of Bootan. From this time an idea was formed of extending the British connexion to a quarter of the world with which no intercourse had hitherto been held; and it appeared an object well deserving the attention of government, to explore an unknown region for the purpose of ascertaining the nature of its productions. The contiguity of Tibet to the western frontier of China suggested also a possibility of establishing an intercourse with that empire. The governor was still further induced to adopt a measure of this kind, by the information he received from the two messengers who came with the letter from Teshoo Lama, and the curious presents they brought with them. One of these was a pilgrim of Hindostan, named Poo-zungheer Gossein, who afterwards accompanied our author to Tibet.

Mr.

Mr. Bogle was, pursuant to these views, appointed to carry back an answer to the Lama, and offer him suitable presents. This was the ostensible cause of his mission; but the real one was that already taken notice of. He was received by the Lama with hospitality and kindness, and gained so much of his favour and confidence, that the Lama intrusted him with a considerable sum of money to build a house and temple on the banks of the Ganges for the accommodation of his votaries to Bengal. The reason the Lama assigned for choosing Bengal as the place where this building should be erected, was, because it was the only country in which he had been *born twice*. A fair opening now presented itself for an intercourse with China, but it was prevented by the death of the Lama and of Mr. Bogle, which happened at the same time.

Mr. Hastings proposed a second deputation to Tibet, and the author was appointed in January 1783 to this service. He accordingly left Calcutta, accompanied by Lieutenant Davis as draftsman and surveyor, and by Mr. Robert Saunders, a surgeon of eminence. The great barrier of the Bootan mountains lay in their way to Tibet, and before they could enter this territory they had to wait for the permission of the Daeb Raja. It was also necessary to pass through the district of Cooch Bahar, an unhealthy country, wretched in its appearance, with a miserable and puny race of inhabitants. Here a singular usage derived from remote antiquity prevails: Insolvent debtors give up their wives to their creditors as pledges till the payment of their debts. The lower ranks of the people also carry their children to market, and sell them for slaves to any purchaser. The space between this district and the first of the Bootan mountains is a dreary region twenty-five miles in extent. The climate at the foot of the mountains is extremely pestilential, and the inhabitants of this spot scarcely look like human creatures. The author thus describes his ascent of the first of the mountains:—

‘The country was still flat, until we reached the foot of the Buxadewar hill. Here we found the ascent at first easy, and conveniently accessible to a palanquin half way up the hill, as far as Santarabarry, a place equally famed for its extensive orange groves, and the excellence of their fruit. Here the road became more steep, narrow, and rugged, being perpetually intersected by large masses of coarse marble. The prospects, between abrupt and lofty prominences, were inconceivably grand: hills, clothed to their very summits with trees, dark and deep glens, and the tops of the highest mountains lost in the clouds, constituted altogether a scene of extraordinary magnificence and sublimity. As the road winds round the hills, it sometimes becomes a narrow ledge, hanging over depths which no eye can reach; and were not the horror of the scene, in some degree softened by the trees and climbing plants which line the precipices, the passenger would find it impossible to advance. Proceeding, however, with hesitation and difficulty, over this tremendous path, we arrived at a small hut, inhabited by a poor but hospitable cripple, who refreshed us, as well as he could, with tea, and with a kind of *whisky*; a treat which we afterwards frequently experienced. In the mean time, a messenger sent by the Spobah arrived, with orders to the officer in charge of the pass, to give admittance to our party. I looked about for this important personage, and was surprised to find him at my elbow; a creature that hardly bore the resemblance of humanity; of disgusting features, meagre limbs, and diminutive stature, with a dirty cloth thrown over his shoulders. He was of a mixed race, between the Bootega and the Bengalee; and it was wonderful to observe how greatly the influence of a

pestilential climate had caused him to degenerate from both. At the foot of the Bootan mountains, a plain extends for about thirty miles in breadth, choked, rather than clothed, with the most luxuriant vegetation. The exhalations necessarily arising from the multitude of springs, which the vicinity of the mountains produces, are collected and confined by these almost impervious woods, and generate an atmosphere through which no traveller ever passed with impunity. Its effects were fatal to Captain Jones, and to a great part of the troops that served under him, in 1772; and Colonel Sir John Cuming, one of the few that escaped with life, still feels its injurious consequences. Yet even this spot is not without inhabitants, although its influence has wholly debased in them, the form, the size, and the strength of human creatures.

There is a race of horses, known in Bengal by the name of the Tangun horses, remarkably expert in travelling over these mountains. The author mentions their several qualities with great exactness. They were very useful to him and his party on this occasion.

The first town in Bootan is Buxadewar; it lies on the summit of a high mountain, surrounded by mountains still higher. It is very strong by nature, and has been rendered still stronger by art. It contains no more than ten or twelve houses. The people treated the author with great civility and kindness: but particularly the Soobah, or governor, who received the English gentlemen on the evening of their arrival; and caused a religious ceremony to be performed, for the purpose of invoking the deity of Bootan to grant them protection and a prosperous journey through that country. The account of this ceremony is too long for insertion: it was performed on the summit of a hill, and conducted with a considerable degree of decorum; all the people, as well as the priests and the Soobah, assisted, and the ceremonies were chiefly accompanied by vocal and instrumental music. Tea and fruits were handed about at the conclusion; young virgins danced and sung, and the whole terminated with loud acclamations of satisfaction and joy.

A most grateful beverage, called Chong, is in general use throughout this country: it is slightly acid, without possessing any powerful spirit, and is prepared by the infusion of a mass of grain in a state of fermentation. The process which the grain must previously undergo is minutely described, and is very simple. The English were remarkably fond of this liquor, to which they gave the name of Whiskey. The natives, by a very simple process, distill from it a strong spirit, which they call Arra.

The Soobah had pointed out to the English, on their arrival, the difficulty of proceeding on their journey, because, on account of the steepness of the mountains and the badness of the roads, beasts of burthen could not be used. They were therefore obliged to remain at Buxadewar about ten days, when many of the impediments at first represented to them were removed, and they proceeded on their journey over mountains still more steep, elevated, and more difficult to pass than those they had left behind them. From these they had a transient prospect of Bengal, which was, however, soon obscured by mists. On the top of the Peachukom mountain it appears that a singular effect is produced from the sound of voices: we mention the circumstance in the words of the author—

‘While

' While resting on this elevated station, we were cautioned by the Booteas to preserve the profoundest silence, and to beware of the danger of disturbing the elements, by any sound louder than a whisper. We were seriously assured that the concussion of the air, occasioned by loud conversation, would inevitably bring down on us, torrents of rain. We escaped the danger: but we had not long left Peachukom, when the clouds, which we had seen collecting, broke in abundant showers.'

The next town they entered was Murichom, beautifully situated on the top of a mountain, crowned with an extensive space of level ground. It consists of about twenty houses, built of stone, with clay as a cement. The lower part of the house accommodates hogs, cows, &c. The family occupies the first story, and the place above that serves as a store-room for corn and lumber.

' From our windows we could behold much cultivated land, covered with different sorts of grain, rising with an easy ascent, and bounded by thick woods. Several cottages were interspersed over the corn fields. It is to be remarked, that the husbandmen here level the ground they cultivate on the sides of the hills, by cutting it in shelves, and forming beds of such a size as the slope will admit; and these beds being bordered with a low mound of earth, the water may be retained on them, or let off, at will. Having heard that there was cinnamon growing in this neighbourhood, I sent a native into the woods to search after the tree; he returned to me within half an hour, with a great quantity both of its roots and branches. Its value is well known in this country, and it is used both for culinary and medicinal purposes. Its leaves are much used in cookery in Bengal, and known by the denomination of Teczpaut. It appears to me, that the cinnamon in this species is the rind of the root only, the bark of the tree having little or no spicy flavour; but the plant being neither in blossom nor bearing fruit, it was impossible to pronounce, whether it were the true cinnamon, or that inferior kind termed cassia. The leaf, however, corresponded with the description given of the true cinnamon, by Linnæus.'

Murichom is a delightful place, with a pleasant temperature of air in the hottest season in Bengal. But this pleasantness is in a great degree impaired by a venomous small fly, with which the place is infested, and by whose wounds the inhabitants are so marked as to have a most diseased appearance. After the English left this place, the difficulties of their journey seemed to increase, while all nature appeared in her most tremendous forms.

The author describes a curious and simple bridge communicating between the tops of two mountains. It consisted of two ropes made of twisted creepers stretched parallel to each other, the ends of which were fastened on each mountain. A single person slides along these ropes with the assistance of a hoop, and passes over a dreadful abyss. About eighteen miles from Murichom is a very strong bridge of chains over a river, on which one horse can pass at a time. The platform is supported by five chains held fast with strong wood-work at each side of the river, and over these chains are placed several layers of stout coarse mats of bamboo, so as to play with the swing of the bridge. A fence on each side, made of the same materials, contributes to the security of the passenger. The time when this bridge was made is not remembered by the people, as they keep no records, and it is considered by them as the work of some propitious Deity. When the English had proceeded a little farther into this country, the air became very cold, although the

latitude was no more than twenty-seven degrees forty minutes north : the tops of many of the mountains were covered with snow. At length, after a most tedious and fatiguing journey, they arrived at Tassisudon, the capital of Bootan, on the first of June, and in three days after were politely and kindly received by the Raja, who would have received them sooner, if he had not been occupied in celebrating religious ceremonies. This prince displayed none of the pomp or pride of eastern despots. There was a respectful attention, but no degrading humiliation paid to him. The English were desired to be seated opposite to him, and he conversed freely with them. During this and every subsequent interview, they were served with tea, of which the Raja always partook. This liquor was a compound of water, flour, butter, salt, and bohea tea, with some other astringent ingredients, all boiled and beat up together. These libations were at first very unpalatable to our author, but in the course of time he did not find them unpleasant. The ceremonies used here when people visit each other are thus described :—

‘An inferior, on approaching a superior, presents the white silk scarf; and, when dismissed, has one thrown over his neck, with the ends hanging down in front. Equals exchange scarfs on meeting, bending towards each other, with an inclination of the body. No intercourse whatever takes place without the intervention of a scarf; it always accompanies every letter, being enclosed in the same packet, however distant the place to which it is dispatched. Two colours are in use for this manufacture, which is of China, white and red: the latter is rather confined to the lower orders: the white is respectful in proportion to its purity and fineness: there are various degrees in both. I am yet ignorant of the origin of this custom, but shall endeavour, at some future time, to obtain an explanation of it.’

The Raja exercised his fancy in endeavouring to trace a resemblance between the natives of Bootan and Englishmen; but there was more ingenuity than truth in the picture. He expressed great friendship for Mr. Hastings, with whom he claimed the nearest spiritual alliance: and asserted theirs to be no other than emanations from the same soul; agreeably to the doctrine of the Metempsychosis. The English were invited to dine with the Raja, but they found it necessary to have a dinner dressed for themselves by their own cooks. This invitation was the highest mark of distinction and good will he could confer. His fare consisted of a plate of roots and boiled rice, which he eat with ivory chopsticks, and sometimes used a spoon. He declined tasting any of the author's wine or sweetmeats; giving him to understand that whoever assumed a religious dress like his, must abstain from every sort of inebriating liquor.

‘He was exceedingly astonished at the variety of eatables and liquors that composed an English meal; and could by no means conceive, in his own mind, the advantage of such an heterogeneous mixture: he was no less surprised to hear that, with us, almost every quarter of the globe, contributed to a very moderate repast. “My food,” says he, “consists of the simplest articles; grain, roots of the earth, and fruits. I never eat of any thing that has had breath; for so I should be the indirect cause of putting an end to the existence of animal life, which, by our religion, is strictly forbidden.

‘After

* After his meal, he drank tea out of a sort of china cup, which only the sovereign Lama has a right to use; it would be little less than sacrifice, were any other person to drink from one of the same form.*

All the rest of his observations breathed sentiments of a similar kind, which were highly honourable to the humane spirit of his religious faith.

The Bootan country abounds with religious orders of men called Gylongs, whose institutions are very similar to those of Romish monks, being obliged to spend their lives in monasteries, where they are prohibited from all kind of intercourse with the female sex. The author saw several companies of these; and fifteen hundred of them lived in one building at Tassisudon. They are very regular in their devotions, which they perform several times in a day, and their manner of living is simple. These institutions tend very much to prevent industry and population; because the Gylongs, besides the celibacy enjoined them, are exempt from labour; and every family, having more than four boys, is obliged to give one to this order. The Gylongs are fairer in their complexions, and more athletic, than the rest of their countrymen. The Booteas have invariably black hair, which is cut close, with small black eyes. Many of these mountaineers are more than six feet high; and, taken altogether, they have a complexion not so dark by several shades as that of the European Portuguese. They pay very little attention to cleanliness. Some of them have tumours in their necks, like the Goiters in Switzerland. We select the following passages for the purpose of giving our readers some idea of the place chosen by the Raja for his residence:—

* The castle, or palace, of Tassisudon stands near the centre of the valley, and is a building of stone, of a quadrangular form. The length of the front, exceeds that of the sides by one-third: the walls are lofty, and as I conjecture upwards of thirty feet high, and they are sloped a little from the foundation to the top: above the middle space, is a row of projecting balconies, to each of which are curtains made of black hair, which are always drawn at night: below, the walls are pierced with very small windows, which I judge to be intended rather for the purpose of admitting air, than light. There are two entrances into the palace: the one facing the south is by a flight of wooden steps, edged with plates of iron, beginning on a level with the ground on the outside, and rising to the more elevated terrace within, the whole being comprehended within the thickness of the wall. The other, the grand entrance, is on the east front, which is ascended by a flight of stone steps. Even with these we entered a spacious gateway, having two massy doors, fortified with knobs of iron, which stand above the surface of the wood; a large bar of timber, sliding within the masonry, serves to secure them when shut. We passed through this gateway, and came opposite to the central square building, which I must call the citadel; and this is the habitation of the supreme Lama. It contains also the chief of their idols, Mahamoonie, amidst a multitude of others of inferior note. Both to the right and left, the way leads to spacious squares, paved with flat stones, and to the apartments of the Lama. The citadel is connected with the western angle; and there is a communication from the varanda, or covered gallery, which adjoins to it. The citadel is a very lofty building, being no less than seven stories high, each from fifteen to eighteen feet; it is covered over with a roof of a low pitch, composed of fir timbers, sheathed with boards of deal, which project on each side a great way beyond the walls; from the centre, there rises a square piece of masonry, which supports a canopy of copper, richly gilt; and this is supposed

supposed to be immediately over the great idol, Mahamoonie. Lam' Rimbo-chay, the present Daeb Raja, lives upon the fourth floor from the ground; above that, there are two other stories; and the seventh ladder leads to the temple of Mahamoonie, which is covered with the gilded canopy.

'We now left the citadel, to take a view of the rest of the building, and found the east, west, and south angles, exactly corresponding with each other, in having apartments on the ground floor appropriated for depositing all kinds of stores. A covered gallery runs all round them; beneath which are subterraneous places, serving for kitchens. A range of good rooms, with boarded floors, on the first story, accommodates all the officers of state, who are attendant on the Raja; and these again, towards the square, are skirted by a deep varanda, supported by a row of handsome pillars, whose capitals are ornamented with carved work and gilding, and their sides painted with vermillion. The varandas are lofty and broad, and are not, in my opinion, without an air of magnificence.

'Over this story is a sort of terrace of cement, with rooms more roughly finished, which are intended for the inferior officers, styled Zeenkaubs; they are covered only by the roof, which is constructed in the usual manner, of cross beams of fir, resting upon upright posts, and planks of deal placed on them, with large stones to keep them down. These beams are supported high above the walls, and project far beyond them. The north square is, in appearance, a very confused assemblage of apartments; I fear, therefore, that it will scarcely be possible to give an intelligible description of it: let it then suffice to say, that it is composed of a motley mixture of kitchens, cells, and temples.'

Although the sun was vertical in Tassisudon, the author felt the weather so cold as to be obliged to line his apartment with woollen cloths. It being necessary for him to wait until the return of the messenger that had been dispatched to the Lama of Tibet for permission to enter that country, he took every opportunity in his power to examine the country around him, as well as the genius of the people, who appear, from the various circumstances mentioned by the author, to be total strangers to all those arts that constitute the comforts of polished society; but they are also equally free from the vices, the wants, and the miseries, that abound in every country where luxury has gained a footing. As instances of their ingenuity, the author has described some bridges and aqueducts, which answer every purpose of convenience, although constructed in the rudest and simplest manner. The bridges, which were built of huge beams of fir tree, had not a bit of iron or any other metal in them; and one bridge in particular had been built 140 years before, and at this time exhibited no symptom of decay. Of the aqueducts, which were no more than the hollowed trunks of trees, the author says—

'The eye could trace these conduits for more than two miles in continuation; they exist as noble though modest monuments of the genius of the people, and lose very little in comparison with the more costly models of antiquity. So plain but ingenious a contrivance certainly merits admiration, especially when we see the inventors of it intrenched in impervious mountains, among whom, the sciences never yet became a study, and who are totally excluded, as well by natural impediments, as local prejudices, from all communication with more enlightened nations. The most perfect comprehension of the science of hydraulics, could hardly, in the present instance, have suggested to them any improvement.'

When captain Turner and his companions indulged in walks so distant that they were benighted before they reached their habitation,

tation, the Raja appeared to entertain great apprehensions lest they should be injured by the evil genii and demons who haunted those solitary places. In order that the Raja might not suspect that they had any improper design in examining the country, captain Turner, with a degree of ingenuousness worthy of an Englishman, gave him a particular account of every excursion he undertook, together with a description of every thing he saw. This manly conduct had the effect of completely gaining the Raja's confidence.

About a month after the arrival of the English at Tassisudon, a rebellion was excited against the Raja by two chiefs, and several other persons who had been officers during the time of the former Raja, but were displaced by the present prince on his ascending the throne. The manner in which this insurrection was resisted must inspire a military man with very mean ideas of the people of Bootan; but, in the eyes of some philosophers it would, perhaps, raise them high in the scale of human beings. The rebels had proceeded from the north of Bootan, and carried every thing before them, until they actually surrounded the capital of Tassisudon; so that Captain Turner and his companions began to entertain some fears for their personal safety, and made preparations for their defence; but the rebels seemed desirous of gaining their favour. In the mean time the Raja and his adherents were far from making vigorous preparations for their defence; neither they nor their opponents had any other fire arms than some guns with matchlocks. Had the rebels pursued even slightly the advantages they gained, they might have been masters of the country; but the most partial successes were sufficient to relax their efforts. They were at length defeated, in consequence of the want of ammunition; and, unlike the practice observed in other countries, not a man was put to the sword, not a man taken up in order to be tried for high treason; but they were all suffered to depart quietly, and the Raja's officers seemed contented with having put an end to the insurrection without exposing themselves to any more trouble. The rebels, during all their progress, committed no acts of horror or of outrage. The author, who beheld many of the battles fought by those people, relates many instances of their unskilfulness in the art of war. They are, however, very dexterous in the use of the sword and the bow.

The Raja, after the suppression of the rebellion, invited the English to a place called Wandipore, where he had a palace. Here they saw snow on the mountains in July, under a vertical sun, while a perpetual hurricane blew from the East. The rebels had but a short time before been driven out of this place, not by the force of arms, but by that of hunger. The English visited a place called Punukka, where the Raja has a beautifully situated palace, which is his winter residence. This is the warmest and the pleasantest part of Bootan, and its warmth is owing to its very low situation compared to that of the surrounding country. Here was a burning sun, and a few miles from it they felt all the rigour of winter. This place was chosen for the culture of exotic plants. Almost all the labours of the field in this country are performed by women. In one of the gardens belonging to the Raja, at Punukka, the author saw a large pond

pond covered with the lotus (or *ymphaea Nlotica*) in full bloom. His observations on this flower may be interesting to antiquarians, as it tends to prove a remote connection between the people of Egypt and India.

The Raja became every day more attached to the English gentlemen, whom he supplied with every necessary which his country produced, and who were obliged to remain here a considerable time. He had an insatiable curiosity to learn from them every thing relating to foreign countries; and, in his turn, gave them an account of some wonderful productions of nature in his own and the neighbouring nations, the veracity of which might justly be questioned. He told them he had once made a pilgrimage to Tibet on foot, and boasted of this act of self-denial and penance. He entertained them with a bull-fight, and afterwards invited them to be present at the great festival by which the approach of autumn is annually celebrated. It consists of little more than battles fought for several days between the image of Durga, their propitious deity, and those that represent the Racusses, or evil genii. The former is always victorious.

It was not until the beginning of September that a messenger arrived from Tibet with permission to the English to enter that country; but no more than two persons were allowed to go, and Captain Turner took with him his surgeon. The difficulties they had to surmount in travelling through the remainder of the Bootan country were, if possible, still greater than those they had previously encountered. There was no inn or place of entertainment in any part of this mountainous region, and they were, therefore, obliged to have their beds, tents, &c. carried, sometimes on men's backs, sometimes by beasts of burden. A town called Paro, through which they passed, boasts the only market in Bootan: it is also famous for the manufacture of gods, of swords, daggers, and the barbs of arrows. The people of this place beheld the English with admiration and astonishment; and that politeness is not inconsistent with the most simple state of society, appears from several satisfactory observations:

At length our author, after clambering over rocks and steep hills for several days, entered the dreary and cold regions of Tibet, between which and Bootan there is as great a difference as there is between the latter country and Bengal. Here he saw the first vestiges of Tartarian manners—the people living in tents with their herds of cattle grazing near them, and watched by dogs. The Tibetians are a humane and kind people, some instances of whose good-natured attention are mentioned by the author. The small-pox, which they have no method of curing, is dreaded by them more than the plague; and when any person in a village is infected with it, all the rest of the inhabitants desert the place. Their principal trade consists of the skins of their bulls, or yaks, called in Bengal chowries, remarkable for their fine long hair; and in the musk found on the musk deer. The author saw, near certain springs, a saltish incrustation on the ground, which the natives use instead of soap; and is the same with that called natron by the chemists.

The

The Tibet villages are calculated to afford many comforts to the inhabitants :—

‘ A Tibet village by no means makes a handsome figure. The peasant’s house is of a mean construction, and resembles a brick kiln in shape and size, more exactly than any thing to which I can compare it. It is built of rough stones, heaped upon each other without cement, and, on account of the strong winds that perpetually prevail here, it has never more than three or four small apertures to admit light. The roof is a flat terrace, surrounded with a parapet wall two or three feet high; on this, are commonly placed piles of loose stones, intended to support a small flag, or the branch of a tree; or else as a fastening for a long line, with scraps of paper, or white rag, strung upon it like the tail of a kite; this being stretched from one house to another, is a charm against evil genii, as infallible in its efficacy, as horse shoes nailed upon a threshold, or as straws thrown across the path of a reputed witch.’

The parallel between the countries of Bootan and Tibet evinces the author’s discrimination, and is entitled to peculiar attention :—

‘ Bootan presents to the view, nothing but the most mishapen irregularities; mountains covered with eternal verdure, and rich with abundant forests of large and lofty trees. Almost every favourable aspect of them, coated with the smallest quantity of soil, is cleared and adapted to cultivation, by being shelved into horizontal beds: not a slope or narrow slip of land between the ridges, lies unimproved. There is scarcely a mountain, whose base is not washed by some rapid torrent, and many of the loftiest, bear populous villages; amidst orchards, and other plantations, on their summits and on their sides. It combines in its extent, the most extravagant traits of rude nature and laborious art.

‘ Tibet, on the other hand, strikes a traveller, at first sight, as one of the least favoured countries under heaven, and appears to be in a great measure incapable of culture. It exhibits only low rocky hills, without any visible vegetation, or extensive arid plains, both of the most stern and stubborn aspect, promising full as little as they produce. Its climate is cold and bleak in the extreme, from the severe effects of which, the inhabitants are obliged to seek refuge in sheltered valleys, and hollows, or amidst the warmest aspects of the rocks. Yet perhaps Providence, in its impartial distribution of blessings, has bestowed on each country a tolerably equal share. The advantages that one possesses in fertility, and in the richness of its forests and its fruits, are amply counterbalanced in the other by its multitudinous flocks, and invaluable mines. As one seems to possess the pabulum of vegetable, in the other we find a superabundance of animal, life. The variety and quantity of wild-fowl, game, and beasts of prey, flocks, droves and herds, in Tibet, are astonishing. In Bootan, except domestic creatures, nothing of the sort is to be seen. I recollect meeting with no wild animal except the monkey, in all my travels, and of game, I saw only a few pheasants, once near Chuka.’

For the first fifty miles, after entering into Tibet, the country appeared like a desert; but towards the capital it assumed some appearance of fertility. The author arrived at this place, which is called Teshoo Loomboo, about the end of September. It is situated in about 29 degrees of north latitude; and 87 of east longitude from Greenwich. He was shortly introduced to the regent (the Lama being then an infant), who received him with the greatest kindness, and with ardent professions of friendship for the governor-general

general and the British nation. This was a person of great natural capacity, benevolent disposition, and possessing a great desire to acquire knowledge; of which, however, from his situation and circumstances, he possessed but a limited share. He had a clear idea of the geographical position of the surrounding nations. He had obtained some information of the war in which England was then engaged; and asked some curious questions, not only with respect to the cause of it, but concerning the character of the English, whose propensity to wander away from their own country surprised him very much. Overtures had been made to him some time before from the Empress of Russia, of a commercial nature, with which, however, he was obliged to decline complying, on account of the jealousy of the Chinese, to whom Tibet is in some degree subject, and who generally keep a body of troops in this country. Captain Turner departed from the capital after frequent interviews with the regent, and repeated assurances of his best dispositions towards the English.

The grand Lama of Tibet, in the opinion of the people, never dies. He only thinks proper to depart for a time from the world: his soul soon after enters into and reanimates the body of an infant, who, on the discovery of his identity by such testimonies as their religion prescribes, is acknowledged and proclaimed by the same title and appellation as his predecessor. The present Lama was at a place called Terpaling, through which the English passed on their return. He was under the care of his parents, and resided in a palace in the centre of a monastery about a mile in circumference. Captain Turner and his friend paid their respects to this Being so much venerated by the Tibetians. Among other observations on this occasion we extract the following:—

‘The scene, in which I was here brought to act a part, was too new and extraordinary, however trivial, or perhaps preposterous, it may appear to some, not to claim from me great attention, and consequently minute remark.

‘Teshoo Lama was at this time eighteen months old. Though he was unable to speak a word, he made the most expressive signs, and conducted himself with astonishing dignity and decorum. His complexion was of that hue, which in England we should term rather brown, but not without colour. His features were good; he had small black eyes, and an animated expression of countenance; altogether, I thought him one of the handsomest children I had ever seen.

‘His mother, who stood by him, appeared to be about twenty-five years of age; she was low in person, but rather handsome, though possessing a true Tartar countenance. Her complexion was somewhat darker than her son’s; she had regular features, black eyes, and a character that particularly distinguishes ladies of rank in Tibet; the corner of the eyelids being extended as far as possible, by artificial means, towards the temples. Her hair was black, but scarcely visible, from the vast profusion of ornaments that nearly covered it, consisting of pearls, rubies, emeralds, and coral. Pearls intermixed with beads of gold, and some rubies, constituted the ornaments of her ears. Chaplets of larger gems hung round her neck, among which were balass rubies, lapis lazuli, amber and coral in numerous wreaths, one chaplet beneath the other, descending to the waist. Her vest was close buttoned round the neck. A girdle embraced it round the waist,

which was fastened by a golden buckle, having a large ruby in the centre. A garnet-coloured shawl, wrought with white stars, completed her dress, which descended to the knee; she wore bulgar boots.

'Gyap, the father of the Lama, was dressed in a yellow satin garment, wrought with gold, and emblazoned with the imperial dragon. Our conversation was extremely limited; the Lama's father said, that he had instructions from Teshoo Loomboo to entertain me four days, and he pressed me so earnestly to stay one more, on his account, that I could not decline the invitation. The place he named for our meeting on the morrow, was just beyond the borders of the monastery, in a small pavilion, which had been erected for his occasional retirement and recreation; the use of the bow, in which he delighted, being deemed indecorous within the limits of the monastery, as indeed was every kind of idle sport, that seemed inconsistent with the character of the place.'

Our author returned to Bengal by nearly the same route.

To enumerate even a tythe of the interesting observations made by our author during his residence in Tibet, would far exceed our limits; and we must content ourselves with remarking, that, although the embassy has not been immediately productive of any commercial advantages, there exist strong grounds to believe it will prove ultimately beneficial to the interests of the British empire in Asia.

The views taken on the spot by Lieutenant DAVIS are well executed; and the botanical, mineralogical, and medical observations which have been supplied by Mr. SAUNDERS, reflect great credit on that gentleman's professional talents.

LONDON CATALOGUE,

For JUNE, 1800.

DIVINITY.

Considerations upon the Book of Genesis, in a Series of Letters. Humbly addressed to the Right Rev. Father in God, Richard, Lord Bishop of Landaff. 8vo. pp. 76. No. 66, Threadneedle Street. No date.

THE author of the present Work seems to be rather a raw recruit than a sturdy veteran in the field of polemical controversy; though we are not quite sure that an insidious blow is not intended to be aimed at the whole of the Scriptures, under the pretence of merely attacking the veracity of the book of Genesis.

Beginning with a somewhat overstrained panegyric upon truth, and a confession of his faith in Christianity, which seemed a little necessary, he proceeds boldly to assert, "that the Book of Genesis is not the Word of God."

To prove this daring assertion, the author adduces quotations from various parts of that book, in order to shew, by comparing them with each other, that they are incompatible and contradictory, and consequently not entitled to belief or attention.

No. XVIII.

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The ages of the patriarchs is the subject he has chosen for his quotations, and display of supposed contradictions, which he has endeavoured to prove by calculations; but the groundwork on which they rest is scarcely worthy of enquiry or refutation, since he has only quoted from the common English copy of the Scriptures, and exhibits no evidence of being acquainted with the original Hebrew.

In an address somewhat animated, at the conclusion, the author calls upon the right reverend and ingenious prelate, to whom the letters are addressed, to join in annihilating, and casting off from Christianity, all Jewish superstitions; amongst which he includes the Book of Genesis.

It seems not to have occurred to this author, that any casual contradiction in a translation can never affect the credit of the original, unless that also can be proved to partake of it; nor does he seem to be aware that the veracity of no work can be impeached, unless the facts contained in it are demonstrated to be false, independently of all figurative language, to which alone he appears to have directed his attention.

Thoughts on the Peculiarity of the Present War. A Sermon delivered at Castle Green Chapel, in the City of Bristol, March 12, 1800. Being the Day appointed by his Majesty for a General Fast. By the Rev. John Hey. Published by Request. Button.

We have been much struck by many passages in this Sermon. The author's conceptions of the subject are just, manly, and affecting; and he expresses himself with simplicity, energy, and precision.

Life a Vapour, St. James iv. 14. Being the Substance of a Sermon preached in the Parish Church of St. James, Bristol, on Sunday the 9th of March, 1800, on the Death of Mr John Marker. By Thomas Biddulph, M. M. Minister of the said Parish, and of Rengworth, in Worcestershire, and late of Queen's College, Oxford. Richardsons.

This is no more than common declamation on a very common subject. And we have only to observe, that tropical language and inflated epithets are never more unseemly than when employed on matters of the most serious and last importance.

A Sermon preached in the Parish Church of Heddington, in the County of Wilts, on Wednesday the 12th of March, 1800. Being the day appointed for a General Fast. By the Rev. Richard Weaver, Master of the Boarding School, Chippenham, Wilts. Macklin and Co. Cheapside.

There are many sensible and appropriate remarks suggested by the occasion in the true spirit of the service. And though the author is by no means so invulnerable to criticism as his fastidious preface to the reader would insinuate, we are certainly not disposed to avail ourselves of his querulous temper, but rather thank him for his hearty zeal in so good a cause.

The

The Name of the Lord of Hosts explained and improved. In a Sermon preached in the Chapel of Princes Street, Westminster, on Feb. 16; and Essex-street, Strand, on February 23, 1800. By Joshua Toulmin, D. D. 1s. Johnson.

There is nothing very peculiar or striking in this discourse to justify the earnest request, at which it is said to be published. It is, however, a plain and rational account of the subject announced; and may be useful to such as wished to see it in print, unless their hearts should unfortunately be as bad as their taste.

The Presence of Christ the Source of Eternal Bliss. A Funeral Discourse, delivered December 22, 1799, at Shortwood, near Horsley, in Gloucestershire. Occasioned by the Death of the Rev. Benjamin Francis, A. M. By John Ryland, D. D. To which is annexed a Sketch of Mr. Francis's Life, and of his Death-Bed Consolations. Drawn up by his Son and Assistant, Thomas Hint. Button.

Here is as much puritanical orthodoxy, as much fanaticism, and as much cant, all detailed in as doleful language, as the demurest saint in any conventicle of the kingdom can well desire. Of the biography and elegies annexed we frankly acknowledge ourselves altogether incompetent to give any opinion.

The Prompted Presence of Christ with his People, a Source of Consolation under the most painful Bereavements. A Sermon delivered at the Baptist Meeting House, Birmingham, on Lord's Day Evening, Oct. 20, 1799. Occasioned by the Death of the Rev. Samuel Pearce, A. M. late Pastor of the Church assembled there, who died Oct. 10, in the 84th Year of his Age. To which is prefixed, an Oration delivered at the Grave, Oct. 16, 1799, By the Rev. J. Brewer. The Profits arising from the Sale of this Publication will be appropriated to the Benefit of Mr. Pearce's Wife and five small Children! Button.

More of the same sad puff!

Scripture the only Guide to Religious Truth. A Narrative of the Proceedings of the Society of Baptists in York, in relinquishing the popular Systems of Religion, from the Study of the Scriptures. To which is added a brief Account of their present Faith and Practice of the Gospel. In a Series of Letters to a Friend. By D. Eaton. 2s. Johnson.

In the arcana of sectarian polemics we have never been initiated, and with their mysteries have no inclination to be better acquainted. The present work, however, seems extorted from the author in the defence of his party, and a reply to such insinuations as he thought unmerited. In the logomachus here discussed the writer displays considerable abilities; and, if he may not always convince, he is generally plausible. We have only to regret, as in many other instances, that his talents are not applied to subjects that better deserve their exertion.

Twelve Sermons on the Advantages which result from Christianity; and on the Influence of Christian Principles on the Mind and Conduct. Designed chiefly for the Use of Families. To which are added Philanthropic Tracts; consisting of, I. An Essay on the State of the Poor; and on the Means of improving it by Parochial Schools, Friendly Societies, &c. II. Rules for forming and conducting Friendly Societies, &c. to facilitate their general Establishment. By James Corwe, M. A. Vicar of Sunbury, Middlesex. 2d Edition. 6s. Robson, New Bond Street.

These Sermons are decently composed, and piously directed. The author's object is to be useful; and the tracts subjoined are written in the same spirit, and we trust may have a similar tendency.

Reformation Truth Restored; being a Reply to the Rev. Charles Daubeny's Appendix to his Guide to the Church; demonstrating his own Inconsistency with himself, and his great Misrepresentation of some historic Facts. With a more particular Vindication of the pure, reformed, episcopal Church of England, from the Charges of Mr. Daubeny, and other doctrinal Dis-senters of that Gentleman's Sect, who are fomenting Schisms and Divisions, and disseminating Errors in the very Bosom of the Establishment. In a Series of Letters to Mr. Daubeny. By Sir Richard Hill, Bart. M. P. 4s. Cadell and Davies.

Here the title-page and contents are equally crowded with words. And notwithstanding the divorce bill is rejected, no performance more fanatic ever issued from a member of the rump parliament than this. It exhibits an odd medley of sanctimony and buffoonery; divine truth and vulgar drollery; and seems better calculated to accommodate the taste of Bartholomew fair than that of serious readers. And when we say it contains a great deal of cant; a great deal of wanton pleasantry; irrelative anecdote; and prostituted quotation, both sacred and profane; with little reason, and less decency; we express ourselves very honestly, and give a very candid estimate of *Reformation Truth Restored*, by Sir Richard Hill, Bart. M. P.

The Faith of the Gospel. Being the Substance of two Sermons delivered extempore at the Baptist Meeting, Great Yarmouth, Oct. 27, 1799. By W. W. Horne, Minister of the Gospel. 1s. 6d. Button, Paternoster-Row.

This performance is perfectly in the Tabernacle stile, and resolves all religion into pure faith, which is here made the only indispensable principle to salvation. So that it signifies very little what a man is at present; if he has but faith, he is safe for the future. And by this horrid imposture hundreds in the purlieus of London, particularly those who crowd about our prating emissaries of immorality and sedition, are daily precipitated to the gallows. *They run fast whom the Devil drives.*

Prayers for Families; consisting of a Form, short, but comprehensive, for the Morning and Evening of every Day in the Week. Selected by Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. Rivingtons.

These domestic devotions are well meant, and well written; and, having the best tendency, may produce the best effects. They are introduced by an explanatory preface, which our readers will find perfectly satisfactory.

The Publications of the Religious Tract Society. Volume 1. 12mo. 1s. 9d. Williams.

These are pious and sensible papers, put forth with the most benevolent intentions; and worthy of being extensively read and recommended.

The address to the unfortunate female (No. IX.), in particular, is a most pathetic and persuasive exhortation; but we fear it will be difficult to bring it under the eyes of those whom it is calculated so essentially to serve.

A brief Explanation of the Assembly's Catechism. By the late Rev. John Brown, of Haddington. Revised and improved by W. Mosley.

These catechetical exercises are plainly and familiarly framed; and, if properly meditated upon, must have a happy effect in informing the understanding and correcting the habits of life.

The word *brief* in the title-page, however, leads us to remark, that a long life-time seems to us necessary for committing the whole of it to memory. The intellects or reminiscent powers of children must certainly be inadequate to the task.

POETRY.

The Annual Anthology. Volume II. Small 8vo. Longman and Rees. 1800.

A garden of poetic sweets, including an ample collection of what we think will prove evergreens, chiefly extracted from the periodical publications.

The Meteors. In two volumes. Small 8vo. Black.

These volumes wholly consist of original poems on various subjects, chiefly short compositions. The only article in prose is an excellent specimen of caricature on the modern German Drama. It is called *The Benevolent Cut-Throat*, and possesses very considerable merit. The specimen is rather short; but we are not sure that the effect would not have been weakened by its extension.

NOVELS,

NOVELS, ROMANCES, &c.

Dangerous Sports. A Tale; addressed to Children, warning them against wanton, careless, or mischievous Exposure to Situations from which alarming Injuries so often proceed. By James Parkinson. 12mo. 2s. Symonds.

The agreeable and the useful are properly blended in this little volume; in which are exposed the folly and ill consequences of mischievous sports or dangerous exercises. Every parent or person, having the charge of children, should read this book through, and at proper opportunities make the younglings acquainted with its contents. In this way, perhaps, it would be more likely to be serviceable than by putting it into their hands, as in that case it might be once read through, or perhaps not, and then thrown by and forgotten.

The Picture of the Age. A Novel. In Two Volumes. Small 8vo. Symonds.

This is an interesting production; but we are not quite so well persuaded of its tendency to correct the laxity of moral principle so much complained of in the present day. The character of Fanny is finely sketched; but offers, we think, too much apology for the breach of marriage vows. Her penitence, we fear, will be less likely to be imitated than her aberration.

Andrew Stewart; or, The Northern Wanderer. A Novel. In Four Volumes. By Mary Ann Hanway, Author of Ellinor; or, The World as it is. 12mo. Lane.

A diverting medley of characters thrown into such situations as to produce admirable effect. Mrs. Hanway gives sufficient proofs that she has not been an inattentive observer of manners in the various walks of life.

The Mountsray Family. A Novel. In Four Volumes. 12mo. 16s. Faulder.

We have read this novel with very great pleasure. The characters are well delineated, and artfully contrasted; and, in many parts, the force of sentiment, and just appropriation of diction, induced a recollection, by no means unfavourable to the writer, of Miss Burney's admirable "Cecilia."

DRAMA.

The Beauties of Modern Dramatists. Containing all the interesting Characters, Sentiments, Speeches, &c. in the most favourite Dramas of our present Authors. Connected and Digested under appropriate Heads, alphabetically arranged. By Walley Chamberlain Oulton. 2 vols. 12mo. West and Hughes, &c.

The Dedication, which forms the entire of Mr. Oulton's claim to authorship in this work gives us no reason to wish that he should ever attempt to do more than hash up the friandises of other writers.

The

The extracts are not injudiciously selected; but the compiler (who has so pompously announced himself in the title-page) seems to have been more anxious to increase the number of heads to his subjects than careful in their appropriation. The very first head in the book, 'Acknowledgment,' *cum multis aliis, quæ nunc perscribere longum est*, appears to us to have little or no application to the extracts to which they are prefixed.

Critical Remarks on Pizarro, a Tragedy, taken from the German Drama of Kotzebue, and adapted to the English Stage, by Richard Brinsley Sheridan, with incidental Observations on the Subject of the Drama. By Samuel Argent Bardsley, M. D. 8vo. Cadell and Davies. 1800.

In pursuance of an engagement entered into by the members of the literary and philosophical society of Manchester, the author, in order to fulfil a duty imposed upon him as one of that institution, wrote the critical remarks on Pizarro now submitted to the public. They solely apply to the drama as adapted to our stage by Mr. Sheridan; and we agree with Dr. Bardsley, that, though there is a singular coincidence between several of them and a critique on Pizarro previously published, with respect to the grounds of condemnation supplied by Mr. Sheridan himself, there is, notwithstanding, a material difference in point of order and general observation.

The drama of Pizarro is considered under the following heads:—The fable—the characters and manners—the sentiments—the style—and the moral. After a very able and impartial investigation of each head, we entirely coincide with the opinion of the author.

The Death of Wallenstein; a Tragedy, in Five Acts. Translated from the German of Frederick Schiller; by S. T. Coleridge. 8vo. Longman and Rees. 1800.

This is the sequel of the drama of Piccolomini, or of the first part of Wallenstein, and abounds in interest produced by strong and affecting incident; though nothing of the terrible or extraordinary occurs.

The translator has been more happy in natural diction and facility of numbers than in his former essay. There is a general adherence to historical truth, embellished by probable events, that must render this production of Schiller highly interesting.

Love in a Camp; or, Patrick in Prussia. In Two Acts. Performed at the Theatre Royal, Covent Garden, in 1785.

The Highland Reel, in Three Acts, as performed at the Theatre Royal, Covent Garden. Both by John O'Keefe, Esq. 8vo. 1s. Longman and Rees. 1800.

As these pieces have, for several years past, enjoyed great popularity, it is only necessary for us to observe that they are the most perfect editions which have been yet published.

Sheridan's

MISCELLANEOUS.

Sheridan's Pronouncing and Spelling Dictionary; corrected and improved by Nicholas Salmon. Square 12mo. 5s. W. J. and J. Richardson, Mawman, &c. &c. 1800.

It is much to be wished that books and improvement in English literature should increase in the same ratio: we are sorry, however, to observe that the work now before us bears features of greater novelty than improvement; of a greater increase of difficulties, than of a simplified analogy. We are always happy to find man co-operating with analogy, but must ever reprobate a wanton departure therefrom.

When Mr. Salmon has, with propriety and the best usage on his side, given us the verb *rise* with the flat sound of *s*, and its substantive *rise* with the hissing sound, we naturally expect, and analogy requires, the same difference between the verb and substantive *use*: but he has given the *hissing* sound to both. In the verb and substantive *refuse* he has launched out into the other extreme, and has given the flat sound of *s* to both. To the verb *espouse* he has given the *flat* sound, and to the verb *erase* the *hissing* sound of *s*.

We should be glad to know by what rule, what analogy, or what custom, Mr. S. pronounces *sa-ti-e-ty* for *sa-ti-e-ty*; or *pro-nun-sha-shun* for *pronunciation*. It is not easy to guess how such harsh unmodulated sounds, as *na-tur* for *na-ture*, *fea-tur* for *fea-ture*, may relish in the mouths of foreigners: Mr. S. possibly may cram some of them down our throats; but they will never digest in the stomach of an Englishman. In the word *sen-shur* for *cen-sure*, he seems to have consulted the English taste; but in the word *sen-su-al* for *sen-su-al*, he has quite forgot us again; not considering that the *su* in both these examples is governed by the same rule, the same custom, and the same analogy!

On diphthongs and triphthongs Mr. S. 'has but little to say: the rules and exceptions, concerning these, being *too* numerous, he will not enter upon them.' 'Nor will he enter upon those *complicated* rules and exceptions which are given for the right placing of the accent: though they be numerous, yet they prove insufficient.' If we may be allowed to judge for the public, we are of opinion that Mr. S. will instruct as much by what he has *said* on the subjects of accent and diphthongs, as by what he has *done* on the subject of orthoëpy.

We cannot throw his "Pronouncing and Spelling Dictionary" on the shelf, without remarking the use he makes of accent on the words *hat* and *half*. This is a theory which he cannot reconcile with practice. If accent be an *elevation* of the voice, we know not how he can practise it on the letter *a* in *half*, or on the *t* in *hat*: if it be a *louder* only, and not a *higher* sound, we are as much at a loss to apply the *intensio vocis* to the accented letters, and the *remissio vocis* to those that are unaccented.